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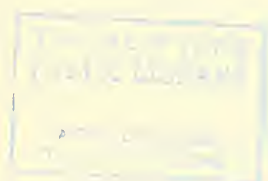
St. Anthony's Church,

Lancaster, Penna.

1870-1895.

To Mr. John T. Bailey
Melburytown (Pa.)

(Lancaster)





Very Rev Anthony F. Kaul. D.F.

HISTORICAL SKETCH

— OF —

ST. ANTHONY'S CHURCH,

LANCASTER, PENNA.,

1870—1895.

TOGETHER WITH A HISTORY OF

Sacred Heart Academy and St. Anthony's Parochial School.

IN COMMEMORATION OF

The Silver Jubilee Year, 1895.

BY

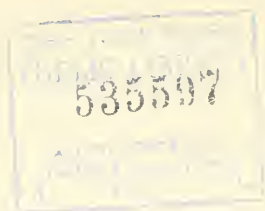
ANTHONY F. DORLEY.

LANCASTER, PA.

LANCASTER LITHOGRAPHING COMPANY.

1895.

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TO
MY BELOVED PASTOR,
THE VERY REV. ANTHONY F. KAUL, V. F.,
AS A TOKEN OF
LOVE, GRATITUDE AND ESTEEM,
THIS SKETCH
IS RESPECTFULLY DEDICATED
BY THE AUTHOR.

HISTORICAL SKETCH

OF

ST. ANTHONY'S CHURCH,

LANCASTER, PA.

The Catholic Church in Lancaster County from Colonial Years to 1870.

ALTHOUGH in this sketch we are concerned with the history of St. Anthony's Church alone, it will be advisable to begin with the earliest introduction of Catholicity into the region now known as Lancaster county, and briefly note its progress and struggles from Colonial days up to 1870, the year of the founding of St. Anthony's. To some persons this may seem superfluous, but it is the proper place to begin if we are to have an intelligent and thorough understanding of our subject.

Dating from the time the first white man set foot within this section of country, and while it was still the battlefield and hunting ground of conflicting tribes of red men, its natural advantages and rich resources were recognized, and it soon became a centre of population and prosperity. As time went on, and the fertility of its soil became gradually developed, it was seen with what singular generosity nature had lavished her choicest gifts upon this favored spot.

In Colonial days the white population was mostly composed of Protestants. Gradually straggling Catholic families found their way into the settlement which stood upon the site that

Lancaster city now occupies. Although surrounded by the deepest bigotry, they flourished, and their number steadily increased. In those days prejudice rose high in the Eastern States. Puritan principles were still cherished, and everything pertaining to "Popery" was scornfully treated.

It is an established fact that, even before Lancaster was laid out as a borough by Governor James Hamilton in 1730, missionaries from Philadelphia and Maryland, the place where true religious liberty was first proclaimed, would stop over while travelling from settlement to settlement, and celebrate mass in some private house, baptize, and visit the sick. By the heroic efforts of these wandering missionaries, the Church was founded and placed on a firm footing here, as everywhere in America. By the lakes, along the rivers, and in the forests and mountains of the United States, they planted the cross amid difficulties, many and arduous, dangers, trials and privations of which we, in these days of advancement, do not even dream. The Catholics, as a rule, were scattered over an immense territory with scarcely any means of communication; hence to obtain a definite knowledge of their location and wants was almost impossible. When we remember that the Catholic population in Pennsylvania at the outbreak of the War of Independence did not exceed seven thousand, that being the census of 1784, we can form a faint idea of the heroic labors of the pioneer Catholic clergy. On every side they were hampered, many of their trials arising from the cruelty and idolatry of the Indians, and the dangers encountered in travelling through unsettled counties. Forced by circumstances to lead a wandering life, they went from settlement to settlement like angels of peace, instructing and encouraging, more intent on saving for the present than building for the future. The Jesuit Fathers were the first to lead the way. Indeed, it seems that the religious orders have been the advance guard in every modern missionary enterprise. Of such a type were the unknown heroes who administered the rights of Holy Church to the first Catholic settlers in this region.

The first regular mission was established in 1741, and was visited regularly by missionaries from Philadelphia, Baltimore and other centres of Catholicity. In the record of the Hamilton grants, it is found that, on August 10th of the following year, two lots, Nos. 235 and 236, on the plan of the borough, were purchased by the Rev. Henry Neale, Superior of the Jesuit order for the erection of a church. These lots are situated at what is now the southeast corner of Vine and Prince streets. On June 27th, 1763, an additional lot, No. 237 was purchased by the Rev. Robert Harding, Superior of the Jesuits. The Rev. William Wapeler, S. J., who also founded the church at Conewago, and who subsequently, in 1784, built the first Catholic church in New York city, erected the first edifice intended for divine services, on the site of the present St. Mary's convent and schoolhouse. It was not a very imposing or elaborate structure, being but a log chapel a little larger and more carefully built than the regular type of Colonial dwellings. In 1751, the Rev. William Wapeler was succeeded in the pastorate of St. Mary's, by the Rev. Ferdinand Steinmeyer, alias Farmer, S. J. Father Steinmeyer remained in Lancaster until 1758, and was succeeded by the Rev. Jacob Pellentz, S. J.

On the night of December 15th, 1760, the little primitive church was sacrilegiously burned to the ground. A reward of £20 was offered by John Hopson, Chief Burgess of the town, for the arrest and conviction of the perpetrators of the dastardly crime. Two years later, through the energetic labors of its pastor, Father Pellentz, the larger and more handsome stone structure, which stood until 1881, was erected on the same site. A very pretty anecdote, illustrating the zeal and devotion of early Catholics, is told relating to the building of this old stone church. It is said that the women of the congregation came daily to mix the mortar, while the men collected the stones from the surrounding fields, brought them to the site of the church, and helped in the erection.

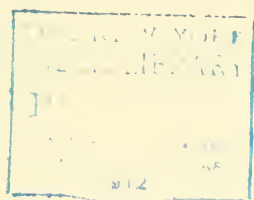
Between 1742 and 1794, besides those of Fathers Wapeler,

Steinmeyer and Pellentz, the names of the Revs. T. Schneider, S. J., R. Molineaux, S. J., J. Frambach, S. J., L. Geisler, S. J., J. B. Causse, J. Helbron, W. Elling, F. Fromm, P. Erntzen, Cerfoumont, F. X. Brousius, S. J., and Janin appear upon the records of St. Mary's Church. In 1794, the Rev. A. Louis De Barth was stationed at Lancaster and in 1802, he received as associate the Rev. Michael Eagan O. S. F. In 1809, Father Eagan was consecrated first bishop of Philadelphia. When, in 1814, in which year occurred the death of Bishop Eagan, his former associate at Lancaster, the Rev. A. Louis DeBarth was appointed administrator of the see of Philadelphia, he was succeeded in the pastorate of St. Mary's by the Revs. I. Beschter, S. J., M. J. Byrne, J. J. Holland, G. Schenfelder and the well-known Bernard Keenan. Father Keenan became pastor in 1823 and at his death, which occurred in 1877, he was the oldest priest in Eastern Pennsylvania. He labored in Lancaster for fifty-four years.

Lancaster county was attached to the see of Philadelphia until 1868. In that year Pope Pius IX., of blessed memory, established the Diocese of Harrisburg, and the Rt. Rev. Jeremiah F. Shanahan, D. D., was consecrated first bishop of that see, in the Cathedral of Philadelphia, on July 12th, 1868. Bishop Shanahan died in September, 1886, and was succeeded by the present bishop, the Rt. Rev. Thomas McGovern, D. D., who was consecrated in the Cathedral of Harrisburg, on March 11th, 1888.

In the early years the duties devolving upon the pastor of St. Mary's were very onerous indeed. As late as the beginning of the thirties Harrisburg, Columbia, Elizabethtown, Lebanon, in fact the whole of Central Pennsylvania, were attached as missions to Lancaster, and were under the immediate charge of its pastor.

The congregation of St. Mary's, prior to the founding of St. Joseph's, was mostly composed of Germans. In fact, it can be said that the Germans, for the greater part, built the old stone church. The resident pastor generally spoke and





ST. ANTHONY'S CHURCH.

preached both in the English and German languages, or, as it very often happened, there were two priests in charge, one especially for the English speaking and the other for the German element. The Catholics of Lancaster worshipped together in the old stone church until 1850, when a division was made and St. Joseph's congregation was organized for Germans exclusively. A site was chosen on St. Joseph street, and in a short time a handsome edifice stood upon the spot. This church was rebuilt in 1886 by the late Rev. Louis Grotemeyer.

The slow but steady increase of the German Catholic population, and the inconvenience of having their place of worship at so great a distance from the centre of population, induced those in the eastern section of the city to petition for the erection of another church. Their petition was favorably received by the Very Rev. Bernard Keenan, Administrator of the Harrisburg Diocese, during the absence of Bishop Shanahan, who was attending the Vatican Council at Rome. The division was made, the district comprising the new parish being all east of North Water, South Queen and East Strawberry streets.

Founding of St. Anthony's.*

It is here that the subject proper of this sketch begins. The writer cannot but feel himself happy in being able to contribute however trivial a share of praise to so deserving a work, by brushing the dust of time from its earlier records, and exposing them to the light of our day.

In the spring of 1870 Father Keenan committed the arduous duty of organizing the new parish as well as of building a church to the young and energetic Rev. Anthony F. Kaul, who had become assistant at St. Joseph's, on September 24th, 1869. The choice was a wise one. The fine capacity and indefatigability of Father Kaul had already attracted attention, and he soon won the love and admiration of Lancaster Cath-

*The writer is greatly indebted to the kindness of Father Kaul for allowing him free access to the records of the church; also to the proprietors of the Lancaster *Intelligencer* and the *Examiner* for the use of their files.

olics. When we remember that he had been ordained but a short time before, we can better understand the magnitude of his task. The difficulties surrounding his work were great, many of them arising from the poverty of his people, and the religious indifference of a great portion of his flock. But he set to work with energy and labored zealously, and forthwith proceeded to the organizing of the new parish. His solicitations for subscriptions in his great work met with every encouragement. Messrs. Michael Haberbusch, Bernard McGrann and Hillary Zaepfle, who made the largest contributions at that time, namely, \$500 each, were allowed to select a patron, and they chose St. Anthony, out of respect for Father Kaul, whose Christian name is Anthony.

A plot of ground at the corner of East Orange and North Ann streets, extending three hundred and fifty feet along Orange and two hundred and forty feet along Ann to Marion was proposed as a site. At that time the surrounding country was nothing but open fields with a few isolated houses, and looked unpromising enough. But Father Kaul, with the proverbial farsightedness which characterized his life work, favored the choice. The plot was accordingly bought from the owner, Mr. William Miller, through Patrick Kelly, for the sum of \$3,500. At the present time the wisdom of this choice is evident. The city has extended fully one-half mile in that direction, and to-day St. Anthony's is surrounded on every side with handsome residences.

Ground was broken and work begun in the first week of May, 1870. Father Kaul found a small parish, yet the indications of rapid growth warranted the erection of a church of large dimensions. In June, 1870, the design of the church, which was prepared by the well-known architect, E. F. Durang, of Philadelphia, was exhibited in the window of Barr's book store, on East King street, and about the same time advertisements appeared in the columns of the daily papers of the city, to the effect that proposals for the delivery of brick, brickwork, carpentry, etc., would be received by Father Kaul at the parsonage of St. Joseph's Church.

Laying of the Corner-Stone.

Work was pushed on so rapidly, that on the 14th of August, 1870, but three months after the first spade was struck, the corner-stone was laid under the direction of the Very Rev. Administrator Keenan. The ceremonies, consisting of Solemn High Mass, in the forenoon, at St. Joseph's, and in the afternoon the ceremonies proper of laying the corner-stone, were performed by the late Rev. Arthur McGinnis, of Danville, Pa.

The occasion was looked forward to with no little interest. The day dawned inauspiciously. The rain fell in torrents with no indication of ceasing. But by eleven o'clock the clouds broke, and the day proved to be one of the most beautiful of the season. The intense heat of the few preceding days was succeeded by a cool air resulting from the rainfall during the night and morning. The green fields surrounding the site of the new church were in all their summer beauty, and a bright sun changed to diamonds the raindrops still clinging to each blade of grass.

Every preparation had been made for a large concourse of visitors. Large delegations from Baltimore, York, Columbia and Reading arrived on special trains, and were met at the depots by the German Catholic societies of the city. Immense throngs of people were crowded along the sidewalks as the procession marched through the streets. All proceeded to St. Joseph's Church, where Solemn High Mass was sung. The church was crowded to its utmost capacity, and many hundreds, unable to gain admittance, were turned away.

At the conclusion of the mass the visiting societies were conducted to Fulton Hall, where a banquet had been prepared on four large tables that extended the whole length of the hall. A large number of Lancaster citizens dined with them. The number seated was estimated at about five hundred. The tables were handsomely decorated, and young girls of the parish tastefully dressed served the guests.

The ceremony of laying the corner-stone took place in the

afternoon. At two o'clock the societies, in full regalia and with banners unfurled, marched through the city to the site of the new church. Mr. Blasius Yecker, of Lancaster, was Chief Marshall of the procession, with John Bissinger and Adam Finger as Aides-de-camp. The place of honor was given to St. Boniface's Society, of Reading. This society had one hundred and twenty-five men in line, and was accompanied by the Ringgold Band of that city. Then followed the Brotherhood of the Holy Cross, of Reading, with one hundred and forty-seven members, Hepting's Columbia Cornet Band, St. Peter's Beneficial Society, of Columbia, with one hundred and twenty-five members, the Citizens' Band, of York, a delegation from Baltimore with Mr. Joseph Kreutzer, editor of the *Volks' Zeitung*, as Marshall, St. Mary's Roman Catholic Society, of York, with one hundred and seventy-five members, St. Joseph's Beneficial Society, of York, with one hundred and twenty-five members, St John's Literary Society, St Peter's Beneficial Society, and St. Joseph's Beneficial Society, of Lancaster. Then followed several carriages, in which were seated the following clergymen: the late Very Rev. Bernard Keenan, of Lancaster; the late Rev. Aloysius F. Kuhlman, of Lebanon; the late Rev. Emil Stenzel, of Milton; the late Rev. Clement A. Koppernagel, of Harrisburg; Rev. William Peiper, of Columbia; the late Rev. Arthur McGinnis, of Danville; the late Rev. Francis L. Neufeld and Rev. Anthony F. Kaul, of St. Joseph's, and the late Rev. T. J. Reilly, of St. Mary's.

The procession proceeded from Fulton Hall out West King street to Mulberry, then to Vine, to Prince, to King, to Ann, and then to Orange. The societies then formed in several ranks around the church. After a brief delay, the officiating clergymen appeared, clothed in their vestments, and the ceremonies began. Among those who will read these lines there must be many who made part of that great concourse of people assembled to witness the consecration of the spot as holy ground for a dwelling place of the living God. They will read with awakened remembrance this description of that

impressive scene, and will recall, perhaps vividly, this half-forgotten occasion.

First, the spot in the rear of the church, where the altar was to be erected—the Holy of Holies of the New Covenant—was blessed by Father McGinnis. Then the reverend clergy, chanting the while, moved in solemn procession to the southwest corner, where the corner-stone was to be laid. The stone is of pure white marble, three feet long and eighteen inches wide. On the face are sculptured in relief a crozier, mitre, cross and scroll bearing the date, 1870. It was presented by Mr. Leo Lehman, of Lancaster, who had the contract of furnishing all the brownstone used in the erection of the church.

The ceremony proper of laying the stone began with the reading of the appointed Collects. Father McGinnis then blessed the marble block, and with a small new trowel he placed the cement on the brick foundation where the stone was to rest. He then handed the trowel to Mr. McGeehan, who had the contract of building the walls of the church, and that gentleman completed the bedding of cement. With the assistance of several workmen, he quickly rolled the stone to its place. A cylindrical tin box, one foot long and six inches in diameter, hermetically sealed, was dropped into a cavity in the stone. A closely-fitting marble slab closed the cavity, and the crevices were filled with cement by Father McGinnis. The tin box contains the following document—a parchment in Latin, of which the following is a translation:

“In the name of the Omnipotent God, the Father, Son and Holy Ghost, in honor of the Ever-blessed Virgin Mary, conceived without sin, especially under the invocation of St. Anthony, of Padua, the Confessor, the foundation of this Church was laid by the Very Rev. Bernard Keenan, Administrator of the Diocese of Harrisburg (the Rt. Rev. Jeremiah F. Shanahan, D. D., Bishop of Harrisburg, being absent at the Vatican Council), this fourteenth day of August, in the year of our Lord 1870. Rev. Clement H. Koppernagel, of Harrisburg, preached a sermon in the German language.

“ The President of the United States was U. S. Grant. The Governor of the State of Pennsylvania was J. W. Geary. The President Judge of the District of Lancaster was Henry G. Long. The Mayor of the City of Lancaster was William Augustus Atlee.

“ Many clergymen among whom were those having charge of the Catholic congregations of Lancaster, Very Rev. Bernard Keenan and Rev. Thomas J. Reilly, of St. Mary's Church, and Rev. Francis L. Neufeld and Rev. Anthony F. Kaul, of St. Joseph's, and others whose names are here signed below : Rev. Arthur McGinnis, Danville, Pa.; Rev. Emil Stenzel, Milton, Pa.; Rev. James Russell, Columbia, Pa.; Rev. William Pieper, Columbia, Pa.; Rev. Aloysius F. Kuhlman, Lebanon, Pa.”

There were also deposited in the corner-stone copies of all the daily papers of Lancaster, the *Staats-Zeitung*, of Harrisburg; *Wahrheit's Freund*, of Cincinnati; the *Volks' Zeitung*, of Baltimore; *Kirchenzeitung*, of New York, and *Central Zeitung*, of Buffalo, N. Y.; American coin of the denomination of one cent, two cents, three cents, half a dime in nickel, one-fourth dollar, one-half dollar in silver, and one dollar in gold.

After the laying of the corner-stone, the clergy moved in procession around the church, chanting the allotted psalms, while Father McGinnis sprinkled the foundation walls with Holy Water.

Then they proceeded to a platform erected over the front wall, and Father McGinnis made a brief address in English. Father Kopfernagel then gave a rather lengthy sermon in German. He took for his text Math. xvi.: 18: “Thou art Peter; and upon this rock I will build my church and the gates of hell shall not prevail against it.”

He told how Christ built His church upon a rock and the storms of ages will beat upon it in vain. The invisible rock is Christ, the visible rock Peter, constituted in one solidity. Its unity and indestructibility have been proven by an ordeal of over eighteen hundred years, and the gates of hell shall never

prevail against it. He told how Christ picked out Peter to carry the keys of the kingdom of heaven, and how Christ had foreseen the temptations of Satan, and had strengthened His disciples against them. Everything that Christ gave to Peter must remain—the power he gave. Toward the end of his discourse, the preacher congratulated Father Kaul and his little flock on the success of the work thus far done on their church, and exhorted the people to continue the hearty coöperation that they had hitherto given their young pastor. “For without sacrifice,” said he, “religion is nothing. It is not the value of an offering to which God looks, but to the spirit of sacrifice that prompts the giving.”

The discourse being finished, Father Kaul with a few well chosen words dismissed the assemblage. The societies again formed in line and marched up Ann street to East King, to Centre Square, and then to the various depots, where the visitors took trains for their homes.

The ceremonies being so very extraordinary, and, as is usual with all Catholic ceremonies, highly impressive and interesting, attracted a vast concourse of the laity. It is estimated that fully ten thousand people were congregated about the church on this occasion. During the ceremonies contributions were solicited to aid in the erection of the church. The secular papers of the day, without exception, gave a glowing account of the event.

Work on the church was pushed rapidly forward. Great progress was made, and before the storms of winter set in the structure was under roof. To Father Kaul's ceaseless efforts and exhaustive and laborious activity of heart and hand was added the hearty coöperation of his parishioners and friends. On October 19th, 1870, with a view to raising money to liquidate part of the debt, and thereby lighten the burden of his congregation, he held a fair, at which the sum of \$5,216.16 was realized. On the 1st of December of the same year he gave a musical entertainment. At this late date we may judge of the success of this concert from the following notice which appeared in the local papers the following day:

"I hereby tender my heartfelt thanks to Mr. Keffer and his orchestra, to the Lancaster Mænnerchor, to the Misses Strobel, Profs. Woodward and Rupley for their valuable services rendered yesterday (Thursday) evening, at the concert given for the benefit of St. Anthony's Church; also to Mr. J. B. Kevinski, under whose direction the entertainment was given; and finally to all who contributed towards making the entertainment a grand success."

ANTHONY F. KAUL,

Pastor of St. Anthony's Church.

LANCASTER, December 2d, 1870.

Dedication of the Basement.

In the meanwhile work on the church was rapidly progressing. When spring set in the basement was completed, and on Easter Monday, April 9th, 1871, it was solemnly dedicated for divine services by the late Rt. Rev. Jeremiah F. Shanahan, D. D., Bishop of Harrisburg, who a short time before had returned from the Vatican Council at Rome. On April 3rd, the Tuesday of the week previous to the dedication of the basement, Father Kaul left St. Joseph's parsonage and took up his residence at 437 East Orange street. He remained here until October 1st, 1873, when he took possession of the parochial residence built on the church property, some distance east of the church building. The services of dedication began at half past ten in the forenoon and were not terminated until nearly two. At nine o'clock St. John's Literary Society, comprising most of the young men of the parish, together with St. Joseph's and St. Peter's Beneficial Societies of Lancaster, formed in procession in St. Joseph street, near St. Joseph's Church, and headed by the City Cornet Band, escorted the Bishop and the other officiating clergy to St. Anthony's. The members of the various societies were clad in their respective style of regalia and carried their society banners. Proudly over all floated the American Stars and Stripes, proclaiming to



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all the world the fact that after his God there is nothing nearer or dearer to a Catholic's heart than his country.

After the procession arrived at Father Kaul's residence, the officiating clergy retired and vested, and then proceeded to the edifice. Immediately after their arrival in the basement, the ceremony of blessing began. While Bishop Shanahan sprinkled the altar and walls with Holy Water and went through the prescribed formula of dedication, the rest of the clergy accompanied him in solemn chant, St. Joseph's choir singing the responses. At the conclusion of the ceremony, the late Rev. Clement A. Koppenagel, of Harrisburg, gave a discourse in the German language. Solemn High Mass was then sung with Father Kaul as celebrant, assisted by the late Rev. F. L. Neufeld, of St. Joseph's, as Deacon, and the late Rev. Aloysius F. Kuhlman, of Lebanon, as Sub-deacon. The choir sang Leyeal Mass in D. After the Mass the Bishop in few words addressed the assemblage. He commended Father Kaul and his congregation on the success of their work thus far done and exhorted them to continue in the good work. At the end of his discourse he imparted his Pontifical benediction. Amidst the solemn strains of the grand old German hymn, "Grosser Gott wir loben Dich," the ceremonies were concluded.

The basement was used for regular services until the completion of the church. Spacious and well-lighted, with a good sized altar in the rear and a large organ, and with a seating capacity of over one thousand, it filled all the present wants of the congregation. The first baptism on the church records is that of Annie Kirchner, daughter of Felix Kirchner and Elizabeth Roehm, under date of April 10th, 1871; and the first marriage to be celebrated was that of Jacob Trees and Caroline Hoenninger, under date of April 11th, 1871.

Opening of St. Anthony's Parochial School.

In the summer of 1871, a glass partition was put into the basement. The front portion was fitted up as a school room. In September a school was opened with two lay teachers, Miss

Annie Coyle (the late Sister Mary Anthony, of the Sisters of Charity) and Mr. Joseph Kopf, and with a large attendance of children. The school remained in the charge of Miss Coyle and Mr. Kopf until 1873, when in September of that year it was taken in charge by the Sisters of the Holy Cross, from Notre Dame, Indiana, under whose tutorship it still flourishes.

Father Kaul has ever been a staunch supporter of the parochial schools. His school at present is a model school. True to his German instincts, he is perfectly aware of the importance of a religious element in the education of Catholic youth. It has often been stated that the religious atmosphere of Germany is nebulous indeed, and that this religious laxity still clings to a great fraction of that nationality in this country. However far this may be true with respect to the Protestant element, it can hardly be applicable to the Catholic portion, especially when we consider their conservative view of the school question. The German Catholics are aware of the fact that, to have a religious nation, we must begin to imbue the minds of the young with sound religious principles. They are especially alive to the conditions, upon which quite young children should be trained.

The moral nature in early youth is capable of being moulded into any shape. The mind of the child is endowed with such pliancy of the organs, such retention of the memory, such quickness of the apprehension, such inquisitiveness of the temper, such alacrity of the animal spirits, and such impressibility of the affections, as are not possible at any subsequent period. Nature has clearly pointed out childhood to be the proper period for instruction. It is the seedtime of human life. We are therefore bound by every tie of duty to follow these obvious directions of nature by moulding that pliancy to the most durable form; by storing that memory with the choicest knowledge; by pointing that apprehension to the highest objects, by turning that inquisitiveness of temper to the noblest purposes, and, above all, by converting that impressibility of heart to the

most exalted moral use. How well do the German Catholic parochial schools do this. They are still the models in this respect. And especially those in charge of the religious orders; the Sisters and Brothers working not for lucre, but from religious motives entirely, do not look upon their labor in the school room as so much drudgery for a certain amount of remuneration. To them it is a labor of love. The pupils from the outset are watched and classified, and cared for with maternal solicitude, not as so many ciphers and figures in the great indefinite mass, but as individuals, each calling for development and education according to his own proper talents.

In spite of everything said to the contrary, public schools are sectarian, and they tend to draw Catholic children from their faith. Do what we will, the teaching of morality must be an element of a perfect education. Yet how shall we teach morality? How shall we imbue the mind of childhood with virtuous principles without falling back upon religion? And religion must and does creep into the public schools. This is the great difficulty with which they meet. Catholics are not hostile to the free institutions established and maintained by State appropriations, nor do they deem them incompetent of teaching all branches of useful knowledge. Yet "Catholic parents," to use the words of Bishop McGovern, "object to their children being taught the Lord's Prayer with the caudal appendage, 'for thine is the kingdom, the power and the glory.' Neither do they want their children laughed at when they say the 'Hail Mary;' nor do they want them taught the creed, with the provision that the clause, 'He descended into hell,' ought to be omitted."

Great merit reflects upon Father Kaul and the good Sisters in charge for the high standing of St. Anthony's school to-day. Leaving aside all questions of superiority, it is equal to any of its grade in the city.

In the summer of 1872, was begun the erection of the first parochial residence, on East Orange street, a short distance east of the church. It was not finished, however, until 1873.

On October 1st, of that year, Father Kaul took possession. It was a small two-story structure, and was intended as but a temporary residence. In 1888 two lots, at the extreme east end of the church property, were sold, and the money thereby realized was used to liquidate the expense of enlarging the rectory to its present dimensions. In the plan of the church property, a plot of ground ninety feet wide, on the west side of the church, at the corner of Ann street, is reserved for a parsonage. Father Kaul intends building a new residence on this plot in the near future, as the old house has long since become inadequate.

On October 11th, 1872, four acres and one hundred and fifteen perches of land from the estate of Zyprian Hausner, in Groffstown, were bought for the sum of \$2000. This tract is situated on the extension of East Orange Street, a short distance beyond the limits of the city. It was laid out as a cemetery by Allan A. Herr, of this city. In 1892 the four remaining acres of the Hausner estate were bought for \$2700 and added to the cemetery. On this last tract purchased is a good-sized two-story brick dwelling, which is now occupied by the man in charge of the cemetery.

During Easter week of 1874 a "Martha Washington Tea Party" was held for the benefit of the church. Every evening a delightful musical entertainment was given under the direction of Mr. Ferdinand Weber, who was musical director of the "Tea Party." The affair was a grand success, the sum of \$1800 being realized. A very lively contest was going on among the ladies having charge of the different tables, each striving to raise a larger purse than the others; but all was conducted in the most pleasant and amiable spirit.

Dedication of the Church.

May 17th, 1875, brought joy to the hearts of St. Anthony's people. On that day they were to see their most ardent hopes realized. Long and earnestly they had labored, yet the object gave full compensation for their every endeavor. Their cease-

less labors they saw embodied in a magnificent structure, which on that day was to be sanctified and proclaimed the house of the living God. The sun rose from the Eastern skies with not a cloud to dim the purity of its rays. The day was an ideal spring day—a day fraught with fruitful realization of former anticipations.

The interior of the new church presented a beautiful appearance. The altars aglow with candles and framed in graceful festoons and bouquets; the air redolent with the commingled perfumes of flowers and incense; vested priests, devout parishioners, moved to inmost feeling by the mellow tones of the organ and the solemn yet joyful singing of the choir—this is a faint picture of St. Anthony's on this the happiest day in its history. The tasteful decoration of the altars was designed and executed by Mrs. Overman, of Philadelphia; Miss Lizzie Fitzpatrick, Miss M. Dougherty and Miss Mary Lichty, of Lancaster. The music was in the charge of Prof. John B. Kevinski, of Lancaster. The combined choirs of St. Anthony's and St. Mary's, accompanied by Prof. Weber's full orchestra, rendered Mozart's Twelfth Mass. Prof. Carl Matz, Prof. William B. Hall, Prof. J. E. Keffer and Prof. F. W. Haas assisted.

The ceremonies of dedication were performed by Bishop Shanahan, of Harrisburg. These ceremonies are of such a symbolic and interesting character that the writer deems it worthy the time and space to give them in detail. There is always something edifying and instructive in the ceremonies of the Roman Ritual that distinguishes them from the vain and empty pomper of other creeds. Whether it be the baptizing of an infant, the strengthening of a Christian soul in confirmation, or the sanctifying of an edifice for divine purposes, there is the same symbolism, the same inspiration of heavenly thoughts by speaking to the soul through the medium of the eye and ear. When the Catholic Church uses largely the symbolic element in her services, she is not cultivating any excrescences foreign to the nature of divine worship,

nor is she reducing the strength of the Christian revelation by tempering it with human admixtures, nor is she derogating from the supreme dignity and solemnity that should hem about divine sacrifice. She is only carrying on the work of Christ among men according to the nature of man, which the graces of heaven are not meant to abolish, but to purify and perfect. She is only recognizing the indestructible element of the original revelation as seen in the symbolic sacrifices of Cain and Abel. She is only proving that she recognizes the dual nature of man, and can never make the grave error of insisting too strongly and too exclusively either on the spiritual or on the material element in him.

On this occasion the church was kept closed to the people (as is usually done at the dedication of a church), and the altars were bare of altar cloths. A procession of all the clergy present was formed at the rectory to escort Bishop Shanahan to the church. The procession was headed by an acolyte, bearing the cross between two others with lighted candles. Then came the clergy, in cassocks and surplices, and finally the celebrant, in alb, stole, and white cope. On arriving at the main entrance the ceremony of dedication began with the prayer "*Actiones Nostras*" by the celebrant. Later on he intoned the "*Asperges Me*," and while the psalm "*Miserere*" was sung by the rest of the clergy he proceeded around the church, sprinkling the foundation and walls as high as he could reach, with holy water. On returning to the front of the church he remained there for a time, while the deacon and subdeacon, with the rest of the clergy, repeated the required antiphones and prayers. Then the bishop, followed by the clergy in procession, entered the church and knelt before the altar. The Litany of Saints was then chanted, and while all present joined in singing this the Bishop rose and blessed the altar. Later on he proceeded around the whole interior, and beginning on the Gospel side he blessed the walls.

The altar was then decked with the altarcloths and the other things necessary for the sacrifice of the Mass, and Solemn High

Mass was sung by Bishop Shanahan, assisted by the late Rev. Clement A. Koppenagel, of Harrisburg, as Archpriest; the late Rev. F. L. Neufeld, of Lancaster, and Rev. William Pieper, of Columbia, as Deacons of Honor; the late Rev. Aloysius F. Kuhlman, of Lebanon, as Deacon of the Mass; the late Rev. H. Augustine, of Philadelphia, as Sub-deacon, and the Rev. Anthony F. Kaul as Master of Ceremonies. Immediately before the Mass the doors were opened to the people. In a few minutes the immense throngs crowded about the church to witness the dedicatory services had filled the church to its utmost capacity.

During the services Bishop Shanahan delivered a short address. He spoke as follows:

"At length, dearly beloved, you meet in your new place of worship, which you have so long worked for. I know that you thank God that your work has been brought to this consummation; I, too, join with you in thanking Him, while I congratulate you on this work—this beautiful temple which we have just dedicated to the living God. I must congratulate your pastor for his good work, for the energy he has manifested in this. He knew that his efforts were for God, and God blessed the undertaking. I also thank our kind friends outside of this congregation, and outside of the Church, for their aid. What a pleasure it is to see so much interest taken in it as is displayed by this large audience, and so many visiting priests with us. May the blessing of the Most High God be sent to you. May the blessing that you receive to-day be continued to those that follow you, and may all who have assisted you be repaid one hundred fold; and finally may your workings in the church amount to unalterable good through all ages of the world." When the Bishop had concluded, the Rev. A. M. Grundner, O. S. M., of Philadelphia, delivered a sermon in German.

Immediately after the dedicatory services and the Mass had been concluded, a procession of all the Catholic societies of Lancaster, and a great number of visiting societies from the surrounding cities and towns, formed on East Orange street,

and, after marching through the church, proceeded up Orange street to Plum, then to Chestnut, to Mulberry, to Orange, to Mary, to West King, to Prince, to German, to South Queen, to Middle, to East King, and then to Fulton Hall, where the procession dispersed.

On May 23d, 1875, the Sunday following the day of the dedication, an eight-day mission was opened by the Jesuit Fathers, under the direction of the late Rev. J. Pottgeiser, S. J. On Sunday, June 1st, the closing day of the mission, Father Pottgeiser delivered a lecture on the "Papacy" for the benefit of the church.

Description of St. Anthony's Church.

The general plan of St. Anthony's Church, conceived and executed by the well-known architect, E. F. Durang, of Philadelphia, is a modern adaption of the Romanesque style of architecture. The Gothic churches of Germany and England, though the very perfection of art, have a rather gloomy character; it is more in accordance with the mystic character of the Northern mind to surround religion with its appropriate gloom. The Roman style speaks more to the lively imagination, being more imposing through its massiveness, for the frivolous Southern temperament cannot brook too much seriousness. Its very tombs it bedecks with art to rob death of its terror. In St. Anthony's Church both of these styles are united; it blends the exquisite moulding of the first with the graceful arching of the latter.

Standing back some distance from Orange street, it has an exterior length of one hundred and forty-two feet, eight inches, and is sixty-five feet wide. The height of the walls above the foundation is thirty-eight feet, and the comb of the roof rises to a height of eighty feet. The church is substantially built of red brick, with brown-stone trimmings. Two rows of massive buttresses, capped with brown-stone, range along both sides to support the weight of the roof. In the front centre is a tower, one hundred and fifteen feet high, with



INTERIOR OF ST. ANTHONY'S CHURCH. (VIEW OF GALLERY.)



buttresses rising to the very top, and surmounted by four gilded crosses. The mere form of a tower is pleasing to the imagination ; it loses itself in air as if guiding the thoughts of man towards heaven.

In front the church is entered by three massive doors of solid walnut. The middle door is a beautiful piece of work ; on either side are two small pillars supporting arches, adorned with Gothic moulding. Above this is a large cathedral window filled with stained glass. These three doorways lead into a large vestibule, from which two stairways lead into the gallery and two others into the basement.

Entrance into the interior is gained by three wide doors, and on either side a kneeling angel presents to those entering a basin of Holy Water. On entering there awakens that aimless reverie which bears the soul we know not whither. We feel that we are leaving a world of common interests for one of heavenly thoughts, exchanging the trivial pursuits of time for religion and eternity. What strikes the observer most is the simple elegance and perfect symmetry everywhere displayed. The absence of pillars leaves the church clear and the view of the altar from any point unobstructed. The interior dimensions are one hundred feet in length, sixty-one feet in width and fifty feet from the floor to the arched ceiling. The floor is of one and one-quarter inch yellow pine ; the pews are of solid walnut and ash, and are of handsome and convenient design ; the wainscoating is also of walnut.

The ceiling is formed by an arch rising from the side walls, and with a flattened and receding top eight feet wide. Eight Gothic ribs, beautifully frescoed, and resting on corbels that are adorned with cherubs' heads rise from either wall to the flattened top of the arch. A massive Gothic drop, two feet in length and finished in white and gold, depends from the upper end of each rib. The panels formed between these ribs are adorned with life-size paintings of the apostles, painted by Mr. Louis Reingruber, a well-known artist of Lancaster, from designs furnished by architect Durang. The general shade of

the ground is stone color. The greater portion of these paintings are gifts of members of the congregation. The following is a complete list of the donors:

ST. PETER, gift of P. and A. M. Delzeit.

ST. PAUL, gift of Mrs. Ursula Solomon.

ST. JOHN, gift of Miss Mary Kaul.

ST. JAMES THE GREAT, gift of Francis and Rosa Speicer.

ST. PHILIP, gift of Philip and Rosa Haas.

ST. MATTHEW, gift of Henry and Catherine Dorley.

ST. MARK, gift of Peter and Catherine Fachinger.

ST. SIMON, gift of Charles and S. Himmelsbach.

ST. JAMES THE LESS, gift of M. and Barbara Gardner.

ST. ANDREW, gift of Andrew and Margaret Kray.

The receding top of the ceiling bears copies of the paintings of great masters, executed by Reingruber, as were most of the paintings in the church. The one nearest the sanctuary represents a dove surrounded with a heavenly halo and symbolizing the Holy Spirit in the act of His descent upon the world. Next to this is "Our Lady of the Holy Rosary," a gift of the Society of the Holy Rosary. The Blessed Virgin Mary is seated upon a celestial cloud, with loving eyes cast upon the Divine Child, she supports Him with her left hand as He steps upon a globe beneath. In her right hand she holds the end of a rosary, the other end of which hangs over the right shoulder of the Little Savior. A picture of the "Sacred Heart of Jesus," presented by Josephine Mettfett, is the next in the series. One hand is pointing towards His exposed and burning heart, while the other beckons the observer to approach and taste of the sweet graces which He so liberally imparts. A wistful and sorrowful look is in the Savior's countenance, His divine eyes seem to be fixed at a distance, as though looking down the ages of time, at all the iniquities of the world and the indifference paid to His Divine Heart. The next painting on the central portion of the ceiling is one of St. Anthony of Padua, the patron of the Church, the gift of Matthias and Othilia Steinwandel. Surrounded by a heavenly

choir of cherubs, the saint stands in a halo of light. His eyes full of love and admiration are centered upon the Infant Savior, who sits upon his arm. This painting illustrates an old legend that our Lord appeared to St. Anthony in the form of a little child, seating Himself upon the saint's arm and conversing with him. The next picture is a gift of Rev. Clement A. Koppernagel. It is that of the "Immaculate Heart of Mary," a counterpart of the one representing the "Sacred Heart of Jesus." The next picture is perhaps the best executed in the whole church. It represents "Our Lady of the Assumption" bringing succor and consolation to the suffering souls in purgatory. With the Divine Child in her arms she sits enthroned upon a cloud, while beneath, in a pool of flames, with extreme agony commingled with holy patience written upon their countenances, the poor souls in purgatory lift their hands in supplication to the "Queen of Heaven." In the rear are two angels; one stoops down to liberate a soul whose time of purgation has expired; the other raises his eyes inquiringly, as though asking which soul is the next to be led into the abode of the blessed. This picture was donated by the Purgatorial Society of the parish. Immediately over the choirloft is the last of this series of paintings—that of St. Cecilia, patroness of music. She holds a harp in her hands, which she is about to intone. Her eyes are lifted to heaven, as though supplicating for inspiration. This painting is the gift of Anthony Matt, Jr.

The "Stations of the Cross" are copies of Farich's famous paintings, and were made by G. Kuringer, a Munich artist, at that time residing in Philadelphia. They were donated by John and Josephine Matt and George and Theresa Heidig, and are framed in handsome walnut frames, surmounted by a cross. Below, in fine Gothic letters, are the respective names of the "Stations."

On either side of the sanctuary arch is the figure of an angel, hovering with outspread wings and folded hand, as though standing guard at the threshold of the "Holy of Holies."

Above the arch is painted another angel, holding a scroll upon which are inscribed the words, "ECCE TABERNACULUM DEI." At the opposite end of the church, above the choir-loft, is a similar figure with a scroll bearing the words, "GLORIA IN EXCELSIS DEO." The sanctuary arch is beautifully frescoed and rests on semi-columns. The sanctuary itself is semi-circular in shape and is raised four steps above the floor of the nave. The railing is of highly polished walnut, and represents a miniature colonnade. On the walls of the sanctuary, behind the main altar, are three large paintings, fully ten feet in height. The central picture is a copy of De Schwanden's famous "Crucifixion," and was donated by F. and E. Reutschie. A gloomy darkness, broken only by a dim light over the city of Jerusalem in the distance, forms the background from which the figures of our Crucified Redeemer, His Blessed Mother, St. John and the Penitent Magdalen, embracing the foot of the cross, stand forth in finely colored relief. To the right of the Crucifixion is the "Adoration of the Magi," a copy of a painting by the same master. This painting is the gift of Anna M. Myers. To the left is a copy of Correggio's famous "Nativity," donated by George and Dorothea Rose. The last two pictures were still incomplete at the time of the dedication, but they were finished during the ensuing summer.

In the semi-circular ceiling of the sanctuary is a small oblong painting of a monstrance, containing the "Holy Eucharist," with an adoring angel on either side. Two brackets, of beautiful design, each having five gas-jets, furnish light in the sanctuary. The sanctuary lamp is a gift of H. Lindenberg and family.

The main altar approaches the Roman style, it is eighteen feet high, and, although it does not possess the elaborate decorations which characterize the Gothic altars, it is of beautiful design and workmanship. It is painted pure white, tipped with gold, and the design was furnished by architect Durang; the carving was done by Mr. Charles Hepting, a member of the parish. The door of the tabernacle bears in high

relief the wheat and grapes, symbolizing the bread and wine used in the sacrifice of the Mass, and a pelican, feeding its brood with its own blood. Above the exposition is a dome supported by four slender columns, beneath which is suspended a pure white dove with outspread wings, and above is a statue of the Redeemer, triumphant after His resurrection, holding in His left hand a red flag with a white cross. On the front of the altar is carved a lamb in relief, resting upon the seven seals of the Old Testament, and on both sides of the lamb are small columns. To the right and left of the altar are pedestals with figures of adoring angels. This altar was presented by the late Mrs. Mary Dunn and family of Lancaster. The sanctuary gong used during the Mass and the Benediction of the Blessed Sacrament, was donated by Miss Mary Geiger. The ostensorium and procession cross are gifts of Anselm Kirchner and family.

The Blessed Virgin Mary's and St. Joseph's altars are also finished in white and gold, they both stand beneath frescoed arches. The statue of the Blessed Virgin Mary is an exact reproduction of the statue at Lourdes, and is of a style usually called "Our Lady of Lourdes." It is painted in delicate coloring and represents her with folded hands and eyes raised to heaven. She wears a golden crown presented by Miss Mary Kaul, as a token of gratitude, for a miraculous cure from a facial abscess, effected by the use of Lourdes water and prayer to the Blessed Virgin. Around the head of the statue is a halo of tiny lights, and within this circle are the immortal words, "I AM THE IMMACULATE CONCEPTION," spoken in her apparition to Bernadette Soubirous, the humble country maiden of Lourdes, in 1858. This statue of the Blessed Virgin Mary was donated by Miss Mary Broka and the altar by the B. V. M. Sodality.

The statue of St. Joseph represents him with the Divine Child on his left arm, holding in His tiny hands a globe surmounted by a cross. In his right hand the venerable foster father of Christ holds a stem of lilies. Zyprian Hausner and

family presented the altar, and the statue is the joint gift of Mrs. Apollonia Fleischman and Mrs. Catharine Huber.

In addition to these, there are two smaller altars in the sanctuary. One is a shrine of "Our Lady of the Perpetual Help," the gift of M. Steinwandel and family. On the other stands a statue of the "Sacred Heart of Jesus," the gift of Joseph Dosch and family. To the left of the Blessed Virgin Mary's altar, on a handsome bracket, is a statue of St. Aloysius, the patron of youth. On a similar bracket, on the opposite side of the church, is the "Guardian Angel," represented as guiding a little child.

On the Gospel side and outside the sanctuary is a small altar on which is placed a life-size statue of St. Anthony of Padua in a monk's garb. In his right hand the saint holds a book, on which stands the infant Savior. The astonishment of St. Anthony on beholding the Divine Lord thus in his arms is well depicted on his countenance. This statue was presented by Mr. John Nachtigal and family. On the opposite side of the church is a similar altar with a statue commonly called "Pieta," which was bought in Treves by Father Kaul, on the occasion of his first trip to Europe, in 1881, and was donated to the church by Miss Mary Broka. The "Mother of Sorrows" is represented as holding the body of her dead Son in her lap. The Savior's left hand lies in hers, and his right arm hangs limp by his side. The deepest agony is depicted on her face and down her cheeks are coursing bitter tears. Above this statue is a large mission cross. Near by, nailed to the wall, are two cards on which are printed the indulgenced prayers, to be said before a crucifix.

On the occasion of his first trip to Europe, in 1881, Father Kaul also bought the Blessed Sacrament banner, used to screen the "Holy Eucharist" during the sermons at "Forty Hours' Devotion," the two banners of the Sodalities of the Blessed Virgin Mary and the Holy Angels, and also the statue of the Saviour, which stands on the dome of the High Altar. This image was donated by Mrs. William O. Frailey.

The lofty windows of the church are filled with stained glass, manufactured in the establishment of Francis George, Baltimore, Md. They show forth to great advantage on a clear morning or evening. The church faces directly South, and the rays of the rising or the low-descending sun strike fully against the windows and add their delicate hues to the soft coloring of the stained glass. The upper half of each window is adorned with the figures of two saints. The one on the Epistle side, nearest the sanctuary, is the gift of Margaret Frohnhofer, and is especially worthy of notice. Its upper half bears a picture of Bessed Mary Alacoque receiving the mission from our Divine Lord to spread the devotion to His Sacred Heart over the whole world. The next window on this side bears in its stained glass pictures of St. Barbara and St. Rosa, and is the gift of Miss Mary Broka. The third bears the names of Pirmin and Magdalen Kaul, the parents of Father Kaul, as the donors, and is adorned with images of the Blessed Virgin Mary as "Queen of Heaven," and St. Magdalen. The fourth bears pictures of St. Henry and St. Elizabeth, and was presented by Henry and Frederika Strobel. The fifth, the gift of Anna M. Myers, is adorned with pictures of St. Anna and St. Margaret. The last was donated by the Rosary Society.

On the Gospel side, the window nearest the sanctuary, is adorned with pictures of "Our Lady of the Sacred Heart" and the "Good Shepherd." This window is a gift of the late Rev. Aloysius F. Kuhlman, a warm and dear friend of Father Kaul. The second was presented by the B. V. M. Sodality and has pictures of St. Agnes and St. Aloysius. The third is a gift of St. Anthony's Beneficial Society, and is adorned with images of St. Anthony of Padua and St. Ignatius Loyola. The fourth is inscribed with the names of John and Josephine Toerner as its donors, and bears images of St. Josephine and St. John the Baptist. The fifth is a gift of Mrs. Apollonia Fleischman, and bears images of St. Theresa and St. Apollonia. The sixth and last is a memorial of Nicholas Hiemenz.

On either side of the church, next to the sanctuary, is a large rosette window. The central part of one represents the crowned head of our Lord, a copy of Guido's "Ecce Homo," the other bears the drooping countenance of the "Mother of Sorrows."

Light is furnished in the nave of the church by ten pedestal lights, five on either side. The pedestals are of bronze and each is supplied with five gas jets, covered with frosted glass globes. The gallery, which extends entirely across the church, is supplied with four pedestal lights, much similar in design to those in the nave.

Opening of the New Organ.

The organ which was in the church at the time of the dedication was to remain but temporarily. The large magnificent instrument which now supplies music for divine services was not procured until November, 1875. Manufactured by Heilner & Schumacher, of Baltimore, it is of the style known as the "two-manual," divided into three organs, the great, swell and pedal. The great organ has thirteen stops, with ten hundred and thirty-seven pipes; the swell has eight stops, with four hundred and eighty-eight pipes; and the pedal, four stops with one hundred and eight pipes. There are seven additional stops known as mechanical or accessory. The whole number of stops is thirty-two, and of pipes sixteen hundred and and thirty-three. In front are forty-seven pipes, handsomely arranged and gilded. The pipes in the great organ range from two to sixteen feet register; in the swell from two to eight, and in the pedal from eight to sixteen. The organ has all the latest improvements, and was the first instrument manufactured by Heilner & Schumacher to be supplied with what is known as the "pneumatic action," which renders the touch as soft as that of a piano—a benefit that can be fully appreciated by all organists; it has several other improved combinations. The register Fluto Traverso has the double effect of a violin and a flute. By another arrangement the sounds of





the fifteenth and Bourdon registers are brought forth at the same time.

The case is made of walnut, with ash panels, designed by architect Durang, in the Romanesque style of architecture, to correspond with the architecture of the church. The dimensions are twenty-three feet in depth, sixteen feet in width and twenty-two feet in height. Besides being, with respect to its architecture, one of the handsomest organs in Lancaster, it is without a doubt the best in softness of tone and range.

The cost of this fine instrument was \$5000. Father Kaul, ever eager to make the financial burden of his parishioners as light as possible, organized, in March, 1873, a society known as "St. Anthony's Organ Society," having for its object the liquidation of the debt incurred through the purchase of this organ. The writer has in his possession the original of a circular, published by Father Kaul under date of March 25th, 1873, in which he sets forth the object and the plan of this society. He also solicits the liberal response of his congregation and friends. The circular reads as follows :

"To the Lovers of Music and Patrons of St. Anthony's Church.

"Knowing the great importance of doing well that which we do for our good God, I propose getting a first-class organ, with which we can mingle our voices in praise of Him from whom we receive all good, an instrument which will be in keeping with the exterior and future interior of that house of God which has been placed under the guardianship of St. Anthony. I also know full well that this cannot be accomplished without the coöperation of those whom I address, and who have shown their generosity towards us upon former occasions ; hence I would most respectfully suggest the following plan, which I trust will meet your approbation through your liberal response.

"Fifty solicitors are to be appointed, each of whom is to obtain twenty members, each member shall contribute five (5) cents a week, or five dollars cash ; this will realize for me the sum of five thousand and two hundred (\$5200) dollars in two

years; but these figures are not to deter any one from giving more, as they are only based upon the lowest priced instrument which I should wish to buy for our church.

"As an inducement and slight mark of my appreciation, I offer you my services in obtaining an infinite recompense from God for your liberality, as I (or my successor as pastor of St. Anthony) will offer up four High Masses for the spiritual and temporal welfare of the members, also two Requiems, each year, for the deceased members, relations and friends of all members, which would be twelve High Masses during the Society's existence, a recompense which cannot fail to induce every one who has his soul's salvation at heart to give the small sum asked.

"Moreover, I propose having the names of the members inscribed upon a framed tablet which shall be exposed in the choir to the view of all visitors. I place this, as all my other efforts for the advancement of the honor and glory of God, under the especial protection of our Blessed Mother and Her great advocate St. Anthony, and trust to their assistance for success."

A. F. KAUL,

Pastor of St. Anthony's Church.

LANCASTER, PA., March 25th, 1873.

The organ when finished was put up in Heilner & Schumacher's establishment, and a free concert was given on the evening of October 11th, 1875, in order that its qualities might be publicly tested. Professors Eversman, Miller, Wehage, Etting and Burrington, all well-known organists of Baltimore, took part in this concert and were unanimous in pronouncing it perfect in tone, touch and all other essentials. A short time previous to Tuesday, November 9th, 1875, the organ was brought to Lancaster and immediately erected on the organ loft. On the evening of that date, the occasion of its opening, a concert was given to allow the citizens of Lancaster the pleasure of hearing it to advantage. Among the visiting dignitaries present in the sanctuary were the late Very Rev. J. Pottgeiser, S. J., of Delphos, Ohio; the late Rev. Clement A. Koppnagel

(at that time Chancellor of the Harrisburg Diocese); the Rev. William Pieper, of Columbia; the Rev. George Pape, of York; the Rev. Charles Koch, of Gettysburg; the late Rev. Aloysius F. Kuhlman, of Lebanon, and the Rev. Francis L. Neufeld, of St. Joseph's, Lancaster. The Rt. Rev. Jeremiah F. Shanahan, D. D., had been invited to be present on this occasion, but he sent a telegram stating that it was impossible for him to accept, as did also the Rt. Rev. Bishop Becker, of Wilmington, Del.

At this concert the organ was presided over by Prof. J. Loretz, of Brooklyn; Prof. F. Eversman, at that time organist of St. Ignatius Church, Baltimore, and the well-known Prof. Carl Matz, of Lancaster. The excellent choir of St. Anthony's also took part. Prior to the opening of the concert, Prof. John Hart requested the audience, in the name of Father Kaul, to abstain from applause, out of respect for the sanctity of the place. The first selection given was Peter's famous "Laudate Pueri Dominum," by the choir. This was followed by Beethoven's 2d, 3d and 4th movements of symphony in C.

During the one-half hour devoted to this piece of music, the superior excellence of the organ in range and sweetness of tone were fully demonstrated. The next selection was the "Overture to Stradella," of Flotow, by Prof. F. Eversman. "The Broken Promise," a bass solo, was then sung by C. A. Loretz, a brother of Prof. Loretz; Meyerbeer's "Fackelstanz" was then given by Prof. J. Loretz, followed by Prof. Carl Matz, who with excellent execution played Gottschalk's "Festsonati." Prof. J. Loretz's performance of Boieldieu's "Dame Blanche" ended the first part of the programme. After a short intermission the second part was opened by B. C. Klein's "Ave Verum," a trio, by Miss Louisa Baumgardner and Messrs. Henry Drachbar and John Hiemenz, the two named gentlemen are still members of St. Anthony's choir. This was followed by Rossini's "William Tell," played by Prof. J. Loretz; "Fantasie Impromptu," by F. Eversman, given to display the excellence of the tremolo; Poniatowski's "The Yeoman's Wedding

Song," by C. A. Loretz; Schubert's "Ave Maria," by Prof. J. Loretz, and Troepfer's "Tripel Fuge," by Prof. Carl Matz. Then Father Kaul arose and in a few words thanked the audience for the liberality with which they had patronized not only the concert, but had on all other occasions sustained the pastor in his efforts to complete the church and make it a grand and fitting house of worship; thanked Messrs. Heilner & Schumacher for the excellent organ they had built for the church; thanked the ladies and gentlemen that had taken part in the concert for their valuable assistance; and finally thanked the Reverend clergy present for their attendance and the interest they had always shown in behalf of St. Anthony's. The concert was ended by the magnificent descriptive composition "La Fille Du Regiment" of Donizetti. Prof. J. Loretz certainly displayed his masterful execution in the rendition of this famous piece of music. At one time were heard fine imitations of trumpets sounding near at hand, and then a return from outposts in the mountains. Some of the responses were so faint that the audience fairly held their breath for fear of losing the least sound. At another time the tattoo of the drum was heard at a distance, gradually approaching until it burst forth in full volume, and then receding until it lost itself with its echo in the distance.

Miss Lizzie Strobel, who had been appointed organist immediately after the dedication of the basement, took charge of the new instrument. She remained in this capacity until June 1st, 1878, when Prof. Aust became organist. His immediate successor was Miss Mary Daecher, the present organist, who was appointed July 1st, 1879.

At the High Mass on November 14th, 1875, the Sunday following the date of the organ concert, a beautiful set of vestments, bought in Innspruck, Tyrol, was used for the first time. The complete set consisting of four chasubles, two dalmatics, cope and benediction veil, cost two thousand florins (about \$1,100), exclusive of transportation, etc.

The statues of the Blessed Virgin Mary and St. Joseph,

mentioned in the description of the church as adorning the side altars, were not placed there until January 17th, 1876, the year succeeding that of the dedication. They were expressly bought in Paris, at a cost of 600 francs (\$120) a piece, exclusive of duty, and had been selected by the late Mother Angela, Superioress of the Holy Cross Order. They were blessed on the evening of Monday, January 17th, 1876, by Rt. Rev. Bishop Shanahan. Immediately after the blessing a procession of the B. V. M. Sodalities of St. Anthony's and St. Joseph's took place. The ceremonies concluded with the Benediction of the Blessed Sacrament, given by Bishop Shanahan in full Pontifical robes; Father Francis L. Neufeld assisted as Deacon and Father Kaul as Sub-deacon on this occasion. The music was furnished by the choir of the church.

It appears that at that time the duty on statues imported for church purposes was unjust and exorbitant. The writer has in his possession the original of a letter to Father Kaul, from one John McSorley, a New York agent. From the context he concludes that a protest and appeal was made against the unjust duty extorted. On making inquiries he finds that the appeal was rejected and Father Kaul was compelled to pay the exorbitant duty.

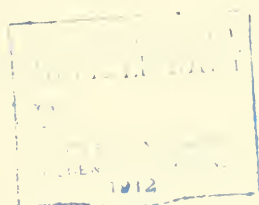
In September, 1878, the Rev. Julius C. Foin, now pastor of St. Joseph's Church, Hanover, York county, Pa., was stationed at Lancaster, as assistant of Father Kaul. At the same time St. Catharine's Mission at Quarryville, Drumore township, together with St. Mary's, Safe Harbor, and St. Mary's, Mt. Joy, were attached to St. Anthony's. Father Foin was born at Lorraine, on October 25th, 1854. He entered St. Vincent's College, Westmoreland county, Pa., and subsequently Mt. St. Mary's College, Emmitsburg, Md., where he completed his theological studies. He was ordained on April 23rd, 1878, by Bishop Tuigg, of Pittsburg, for the Harrisburg Diocese. He remained in Lancaster, as assistant of Father Kaul until October, 1879; at that time he was appointed to the pastorate of St. Peter's Church, Elizabethtown. The Rev. Adam Christ suc-

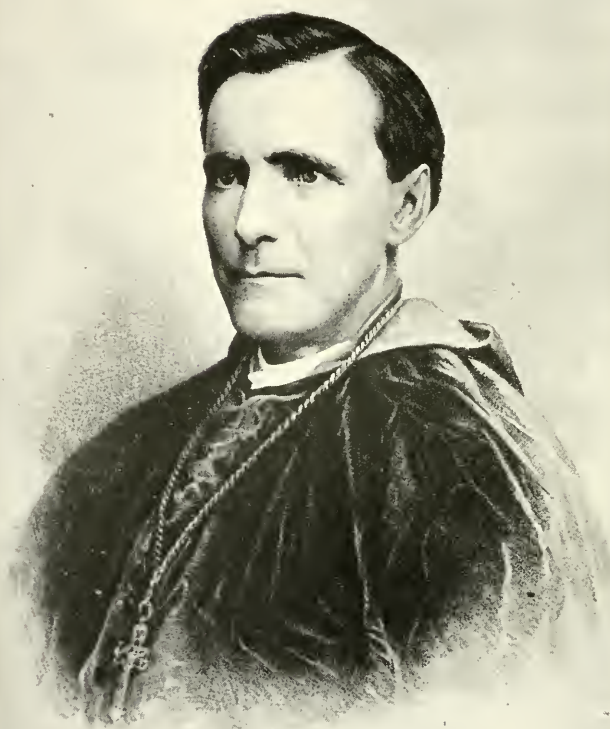
ceeded Father Foin as assistant at St. Anthony's. Father Christ is a native of Chambersburg, the little town in the Cumberland valley made famous by the rebel raids of '64. He was born on June 3rd, 1856. He made his theological studies at Muenster, Westphalia, Germany, and was ordained at Paderborn by Bishop Conrad Martin, of that city, on June 3rd, 1879. He remained at Lancaster until November, 1881, and then succeeded the late Father Kuhlman as pastor of St. Mary's, Lebanon, Pa.

Father Kaul remained without an assistant from November, 1881, until March 31st, 1894. On that date the present assistant, the Rev. James Sass, was appointed. Father Sass is a native of Rhein Preussen, Germany, being born on December 8th, 1865. He made his philosophical and theological studies at St. Vincent's College, Westmoreland county, Pa. He was ordained in the Cathedral at Harrisburg by Bishop McGovern, on March 14th, 1894.

During the year 1879 Father Kaul erected St. Mary's of the Assumption Chapel, in Mt. Joy, Lancaster county. The corner stone was laid in October. During the previous year, mass had been said once a month in that town, at the house of Joseph Nobs. This mission, together with St. Catharine's, Quarryville, and St. Mary's, Safe Harbor, remained under the pastorate of Father Kaul, until November, 1881. Since that year St. Mary's, Mt. Joy, has been attended by the pastor of St. Peter's, Elizabethtown, the present pastor being the Rev. S. M. Wiest, an intimate friend of Father Kaul, and the other two missions were reattached to St. Mary's, Lancaster. During the busy period of the iron works at Safe Harbor, St. Mary's was a very promising mission. But the iron trade began to decline, and finally the works were entirely closed. To-day the mission is almost abandoned.

In 1880, the sum of \$3,000 was bequeathed to St. Anthony's Church by Mr. Michael Malone, of Lancaster. On March 1st, of the same year, Ann McCourt executed a will in which she devised the sum of \$200 to Father Kaul, or the pastor of St.





Rt Rev J. F. Shanahan, D. D. First Bishop of Harrisburg, Pa.

Anthony's Church, at the time of her death, to be used for the benefit of the congregation as he should see fit ; and, in addition, the balance of her estate, after all legacies and expenses should be paid. She died on May 1st, 1880, living but two months after her will was executed. The balance of her estate, over and above bequests and expenses, amounted to \$172.95; the congregation, therefore, received the sum of \$372.95. Mrs. Ursula Solomon, who died on September 4th, 1886, is also numbered among the legators of St. Anthony's Church, she having left a legacy of \$300.

During the absence of Father Kaul, on his trip to Europe in the summer of 1881, the Rev. Henry Relt, at present pastor of St. Mary's Church, York, had charge of St. Anthony's. During Father Kaul's second trip to Europe, in 1886, the Rev. Romanus Kirchner, O. S. B., the present Prior of San Antonio Mission in Florida, performed the duties of pastor.

In the spring of 1883, the fine Baptismal Font, which stands in the rear of the Church on the Epistle side, was bought and paid for by contributions collected by Mr. Charles Bube from numerous parishioners. In the summer of the following year, two Confessionals, one of which was presented by Miss Mary Kaufman, were placed in the rear of the Church, one on either side.

Although the munificence of St. Anthony's congregation and its generous patrons and friends had been great, still the work was of such a magnitude that in the first years the expenses were greater than the income ; hence, as late as 1884, there still remained a heavy indebtedness. Realizing then the fact of meeting his obligations, Father Kaul, in March, 1884, with the full sanction and approbation of the Rt. Rev. Bishop Shanahan, determined upon the following plan, namely, of establishing a society, under the title of "St. Anthony's Debt Fund," for the benefit of the church. The following are the by-laws of this fund. In them its object and plan are clearly set forth :

St. Anthony's Debt Fund,

OF ST. ANTHONY'S CHURCH, LANCASTER, PA.

ARTICLE I.

This association shall be known as "St. Anthony's Debt Fund," and shall have for its object the accumulation of a fund by the payment of monthly installments, donations or otherwise, with which the debt resting upon St. Anthony's Church shall be paid.

ARTICLE II.

Any person who will contribute thirty (30) dollars or more, in one or ten yearly, or in monthly installments, shall be regarded as a full member of this association.

ARTICLE III.

All members shall pay their contributions in advance or in monthly installments for ten years, on the fourth Sunday of each and every month, after Vespers, in the basement of said church, to the Secretary and Committee of Association.

ARTICLE IV.

The pastor of St. Anthony's Church shall be *ex-officio* President of this association, and he, together with twelve members nominated on the third Sunday in March, and chosen on the third Sunday of the month of April of each and every year by a vote of the members of the congregation, shall constitute the Board of Directors.

ARTICLE V.

The members who are elected as Directors are to meet no later than three days after their election, to elect a Treasurer, Secretary, Assistant Secretary and a Finance Committee of three, who shall hold the respective offices for the year; the remaining six members of the Board are to receive the monthly contributions, and no less than two to be present at each and every monthly meeting, who will also see that the money is handed over to the Treasurer.

ARTICLE VI.

All contributions to this Fund belong absolutely to St. Anthony's Church, and are to be used only for the object as specified in Article I.

ARTICLE VII.

The Rev. President shall preside at all meetings, endorse, together with the Finance Committee, all checks and drafts on bank, and sign all orders for money to be paid by the Treasurer to the creditors of said church.

ARTICLE VIII.

The Treasurer shall give a bond with security to the amount of five hundred (\$500) dollars, said bond to be renewed every year. It shall be his duty to be present at each monthly meeting of the association, and there and then receive from the Committee all moneys paid to them, giving his receipt for the same to the Secretary; to deposit the money in such reliable bank as selected by the Rev. President and Finance Committee, within three days after receiving the same. This money shall be only drawn by a check or draft endorsed by the Rev. President and at least one member of the Finance Committee. The Rev. President and Finance Committee shall have the right to ascertain at any time from the bank the amount of deposit of said Fund. Should the Treasurer neglect or refuse to pay any order presented to him, while he has funds belonging to this Fund in his possession, it shall be sufficient cause for his removal from office by the Board of Directors. At the expiration of his term of office, he shall deliver over to his successor all moneys, books and papers belonging to the association that may be in his possession.

ARTICLE IX.

The Secretary and Assistant Secretary shall be present at each monthly meeting, and the former shall keep correct minutes of the elections and proceedings of the Board of Directors; he shall also keep accurate accounts with the members and of all

moneys paid to said Fund, and shall hold receipts for all moneys paid to the Treasurer.

ARTICLE X.

The Finance Committee shall audit the books of the association every three months, shall sign all orders drawn in favor of the creditors of said church, and see that the object of the association is attained.

ARTICLE XI.

The members of the Committee who are to receive the monthly dues are also required to notify the delinquent members who are in arrears three months, the names of such having been given them by the Rev. President and Secretary.

ARTICLE XII.

All members having paid the full amount of their subscription shall be known as *Full Members*, and as such regarded as *Perpetual Benefactors* of St. Anthony's Church; and their names, together with their respective amounts, set opposite to their names, shall be preserved among the Records of St. Anthony's Church.

The result of this fund has satisfied every expectation. Up to the present date the sum of \$12,500 has been paid by members, and the monthly contributions are still received on the fourth Sunday of every month. In the near future a complete list of members, together with the full amounts contributed, will be published.

Blessing of the New Bells.

Until April 2nd, 1888, the sound of but one small bell called the faithful of St. Anthony's to divine worship. This bell, weighing six hundred pounds, was presented to the church by Miss Mary Kaul and was consecrated by Rt. Rev. Bishop Shanahan, in August, 1873. In 1888, a peal of three larger bells was added. They were blessed by Rt. Rev. Thomas McGovern, D. D., who had been consecrated Bishop of Harrisburg,

on March 11th, 1888, as successor to the late Bishop Shanahan. The bells were cast in the McShane bell foundry, of Baltimore. The largest called the "TE DEUM" bell, is the gift of the well-known brewer, Mr. Joseph Haefner, and weighs eighteen hundred and seventy pounds, tone F.

The next in weight, the "DE PROFUNDIS," weighs twelve hundred and eight pounds, tone G, and was presented by Mrs. Mary Rapp as a memorial of her deceased husband, Mr. Charles Rapp. This bell is the one used to announce the death of an adult member of the parish. In the evening after the "Angelus" bell has spread joyful remembrances of the angelic salutation, it is rung as a deep-toned peal for help, to remind the people of the poor souls in purgatory, and to exhort them to prayer for their departed friends and relatives.

Miss Mary Kaul, who was mentioned above as having donated the small bell placed in the tower before the dedication of the church, also presented the third bell of this peal. It weighs nine hundred pounds, tone A, and is styled the "AVE MARIA." Besides announcing the hour of services in chorus with the rest, it is used as the "Angelus" bell.

On April 2nd, 1888, the day of the blessing of the three bells, Bishop McGovern arrived at eight o'clock in the forenoon, at nine he was received by the children of the parochial school, in the basement of the church, and an address of welcome, on behalf of all the children, was delivered by Miss Maggie Bresch. At ten o'clock the pupils of Sacred Heart Academy received him with an address of welcome and a fine entertainment of music and recitations.

At two o'clock in the afternoon the ceremonies of blessing began. The Bishop was met at the rectory and escorted to the church by a procession of the children of the parochial school, the pupils of Sacred Heart Academy and St. Anthony's Beneficial Society in full regalia. Amid the solemn strains of the organ and full orchestra, the visiting priests filed into the sanctuary. Then from the door of the sacristy slowly emerged the Bishop and the other officiating clergymen.

Vespers was first sung, the Rev. Adam Christ, of Lebanon, officiating as celebrant, assisted by the Rev. George Pape, of York, as Deacon, and the Rev. James Huber, then of Carlisle, now of Danville, as Sub-deacon. The Rev. Gilbert Benton, of Steelton, acted as Master of Ceremonies. After the Vespers an eloquent sermon on the significance, symbolism and usage of bells in Catholic ceremonies was delivered by the Rev. Anthony Nathe, of Ashland, Pa. He told how the bells, in the symbolism of the Church, signify the pastor, always visible, whose voice is always to be heard, and who must always be obeyed when he speaks as the minister of Christ. The bells signify the Word of God, which reaches to the cleavage between spirit and matter, that is, to the bottommost depths of our being, just as their sound will penetrate over city and country, regardless of all barriers of man or nature. They signify the Word of God, which, like them, is sweet and strong and invites forever, and is spoken to all without distinction of sex, color or race. Like the Word of God, they are placed high above all human distinctions and divisions, and typify that celestial unity which ought to reign among men as the result of one Infallible Voice. The ancients symbolized Fame as a goddess blowing from a pinnacle through a hundred trumpets to all parts of the world. The bells signify the Word of God that scatters broadcast, over all ages and countries, the glory of the Creator through His chosen mouthpiece, the Catholic Church.

Father Nathe also spoke of the long-established use of bells in Catholic ceremonies. In the early history of the Church the people were summoned by previous agreement or arrangement, for they worshipped by stealth and in secret places. Afterward, as the religion of Christ became more powerful, the people were invited to services by the sound of trumpets, the beating of drums, etc. From the sixth century bells have been in use, though in the beginning they were apparently of smaller size and portable. As their size was enlarged towers were built for them, and this is the origin of the



RIGHT REV. THOMAS MCGOVERN, D. D.,
BISHOP OF HARRISBURG.

graceful spires and towers that usually adorn modern temples. Toward the end of his discourse the preacher told the hours at which church bells are usually rung, the purposes for which they can be used, and, finally, the profane and superstitious practices to which they cannot be debased.

When Father Nathe had concluded, the blessing of the bells followed. Mr. and Mrs. Joseph Haefer acted as sponsors for the "TE DEUM" bell; Mr. Jacob Henry and Mrs. Mary Rapp acted as such for the "DE PROFUNDIS" bell; and Mr. John Kaul and Miss Mary Kaul for the "AVE MARIA" bell. The Bishop, vested in cope and mitre, and accompanied by all the clergy present, took his place near the bells. While a portion of the Psalms were being chanted he was seated, crozier in hand. After the chanting of the allotted Psalms he arose and blessed water and salt, according to the ancient usage of the Church. With this blessed water he then washed the exterior and interior surfaces of the bells. This washing signifies the purity of life and the soundness of doctrine which should be found in both priest and people. Then taking the Holy Oils he forms with the oil of the sick a sign of the cross on the exterior of each bell. This sign of the cross made by the Bishop signifies that Christ is the single leader, the priest the standard bearer, to whom he must look for protection for himself and flock. Afterwards he makes the same sign seven times on the exterior with the same oil and four times with Holy Chrism on the interior of the bells. These seven signs of the cross represent the seven gifts of the Holy Ghost and also the seven sacraments of Christ. The four signs of the cross signify the four quarters of the universe in which the doctrine of Christ, His name, His law and His promise must be taught by the priest. The bells were then solemnly consecrated by the Bishop, in the name of the Blessed Trinity, to the service of God.

This is called the baptism of bells, because they are thus finally set aside from profane uses as a sacred thing. Beneath them was then placed vases of sweet-smelling incense, myrrh

and thyme. The contents were ignited and the fumes soon filled the interior. These burning perfumes indicate the prayers of the faithful, whose representative, the priest, is at the altar of Christ, and in the public office of the Church. A priest then chanted the Gospel which tells of the visit of Jesus to Martha and Mary in the house at Bethany, and how he commended in Mary her holy hunger for the Word of God, calling it the *better part* of life and a holy possession that she should not lose. The Bishop then made the sign of the cross over the bells, and the beautiful rite was done.

Besides the officiating clergymen already mentioned, there were present at these ceremonies the Very Rev. M. J. McBride and the late Rev. Clement A. Koppernagel, of Harrisburg; the Rev. William Pieper and the Rev. Charles Kenney, of Columbia; the Rev. James Reilly, of Downingtown; the Rev. Francis Breckel, of Treverton; the Rev. Henry Ganss, of Carlisle; the Rev. George Borneman, of Reading; the Very Rev. Joseph Koch, D. D., of Shamokin; the Rev. Bernard Dornhege, of Philadelphia; the Rev. Charles Koch, of Gettysburg; the late Rev. Louis Grottemeyer, the Rev. Frederick Schmeltz and the Rev. Peter McCullough, D. D., of Lancaster.

In 1890 a bequest of \$1,000 was left to St. Anthony's congregation by the late Mr. Dennis Reilly, of Easton, Pa., and also a bequest of \$500 from the estate of Mr. Henry Strobel. In the same year there were three other legacies of \$100 each devised to the church from the estates of Mr. Frank Eibel, Mrs. Magdalen Snyder and Mr. Henry Lindenberg, and a sixth bequest of \$50 from the late Miss Lizzie Klein, of Reading, Pa.

In 1891, the late Mrs. Catharine Lindenberg, who died on June 21st of that year, bequeathed to the church the sum of \$50 to be used as the pastor should see fit. On October 5th, 1889, the late Mrs. Apollonia Fleishman executed a deed, in which she transferred her real estate, valued at about \$3,000, to St. Anthony's Church, under the condition that until her death a part of the income from the estate be utilized for her maintenance. She died in St. Joseph's Hospital, this city, on

April 28th, 1893. In 1893 the late John Wirth bequeathed \$50 to the church.

Various Societies Connected with St. Anthony's.

Connected with St. Anthony's Church are St. Anthony's Beneficial Society, Bishop Shanahan Council, No. 461, of the "Catholic Benevolent Legion, and, among others, the following devotional societies: Altar Society, Society of "Our Lady of Perpetual Help," Society of the Holy Rosary, League of the Sacred Heart, Purgatorial Society and the Sodality of the Holy Angels, but the crowning glory of the parish is the Sodality of the Blessed Virgin Mary. This society, comprising the majority of the young people of the congregation, dates back to the founding of the church. On the division of St. Joseph's parish in 1870, and the founding of St. Anthony's, a division was also made in the B. V. M. Sodality. The members belonging to the new parish withdrew, and formed a separate society under the title of "St. Anthony's B. V. M. Sodality."

The original society was organized by Father Kaul while he was yet assistant at St. Joseph's. The writer was so fortunate as to gain possession of the first minute book. The following is in full the account of the organization and first reception as it appears on the first pages:

"This Sodality of the Blessed Virgin Mary, which is attached to St. Joseph's Church, Lancaster, Pa., was organized by Rev. Anthony F. Kaul, with the consent and approbation of the pastor, Rev. Francis L. Neufeld, on October 17th, the Feast of the Maternity of the Blessed Virgin Mary, in the year of our Lord eighteen hundred and sixty-nine.

"The first reception and celebration took place on the evening of the Feast of the Patronage of the Blessed Virgin Mary, November 14th of the same year, when the ladies and gentlemen whose names are given below were received as members and raised to the high rank of Sodalists. The exercises were con-

ducted by Father Kaul, assisted by the pastor, Father Neufeld, Rev. Clement A. Koppnagel, of Harrisburg, and Rev. T. J. Reilly, of St. Mary's, this city. Amidst the strains of the German hymn "Erhebt in vollen Choeren," one hundred and seven young ladies, dressed in white, and sixty young men in black, entered the church in procession, followed by St. Joseph's and St. Peter's Beneficial Societies in full regalia. Then was sung "Komm zu uns du Geist des Lebens." Rev. Father Koppnagel delivered a sermon, in which he explained the advantages and importance of Sodalities under the patronage of the Blessed Virgin Mary, and of the duties of Sodalists. The reception then took place and concluded with a procession, during which the members sang the litany of the Blessed Virgin and the German hymn "Hoch gebenedeit." Benediction of the Blessed Sacrament and finally the "Te Deum," closed this impressive ceremony.

"As first officers were elected: Rev. Anthony F.Kaul, Spiritual Director; Miss Margaret Neufeld, Prefect; Miss Louisa Haberbush, Assistant Prefect; Miss Mary Daecher, Secretary; Miss Kate Snyder, Treasurer, and Miss Annie Gans, Sacristan; and for the male members, Anthony Matt, Jr., Prefect; Albert Bachler, Assistant Prefect; John Hiemenz, Secretary; Fabian Yecker, Treasurer, and Benjamin Nachtigal, Sacristan."

Then followed the names of the members that were received at the first reception.

The B. V. M. Sodality of St Anthony's to-day has a membership of about one hundred and fifty ladies and over sixty young men. The society in a body receives Holy Communion on the third Sunday of every month. On every Sunday afternoon, before the hour of Vespers, the Sodality meets in the church for the recitation of the Divine office, and afterwards a spiritual lecture is given by the Father Director. In 1882, a Sodalists' "Vade Mecum," containing the office of the Blessed Virgin and for the Dead, prayers for Mass together with a choice selection of hymns, was published by Father Kaul chiefly for the use of the Sodality.

The congregation of St. Anthony's to-day is in a very flourishing condition. At its founding the membership numbered less than 400. To-day there are fully 1300 souls in the parish. On the fourteenth day of next August will be celebrated its Silver Jubilee, the twenty-fifth anniversary of the laying of the corner-stone. Up to January 1st, 1895, the number of baptisms on the church records is fourteen hundred and thirteen, and the number of marriages three hundred and twenty-four.

Life Sketch of the Very Rev. Anthony F. Kaul, V. F.

To the history of St. Anthony's Church is inseparably connected the life of its founder and present pastor, the Very Rev. Anthony F. Kaul, V. F. By the energetic labors of this venerable priest St. Anthony's Church was founded and built, and by his ceaseless efforts the parish has been brought to its present flourishing condition. During the quarter of a century of the church's existence his sole interest has been the welfare of its people, his only care their souls' salvation. When he came into their midst he was a young priest, ordained but a few months before. He brought to the service of the church and society a richly stored mind and a heart filled with zeal and love for Christ and his fellow-men. Twenty-five years he has labored at this one post, and to-day we see the *beneficent* result.

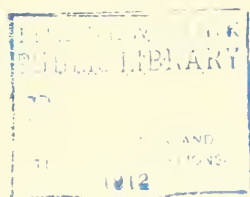
Father Kaul first saw the light of day in the little village of Sinsheim, Baden, Germany, on June 8th, 1846. His father, Pirmin Kaul, son of John Kaul, of French descent, was born in the same locality, May 20th, 1808. The trade of Pirmin Kaul was that of a tailor, but he principally engaged in the manufacture of epaulettes and military ensigns. On November 28th, 1830, he was married to Magdalen Dick, a daughter of George Philip Dick, Burgomaster of Grumbach, Baden, in which place, on February 20th, 1804, occurred the birth of Mrs. Kaul.

In the spring of the year 1847, Pirmin Kaul with his family emigrated to America, Father Kaul being then a babe not quite a year old. They sailed from Antwerp in an English sailing vessel, and after a stormy voyage of forty-seven days they landed in New York City on July 8th. The family first settled in Philadelphia, but after a short time they removed to Reading, Pa., where they remained six months. On April 1st, 1848, they located on a farm two miles from Adamstown, Lancaster county. Here the father engaged in agriculture until 1852. In that year he again became a resident of Reading, and engaged in the hotel business on Franklin street. In 1862 he retired to private life. With the desire of being near his son Anthony, he removed to Lancaster in 1877, and until his death, which occurred on June 5th, 1883, in his seventy-fifth year, he resided at 516 East Orange street.

Of his seven children, six survive him. Annette, the widow of Christian Burger, of Reading, lives in this city. John H., a retired merchant is also a resident of Lancaster. Joseph, now known as Brother Leopold of the Congregation of the Holy Cross, is Professor of Instrumental Music at the University of Notre Dame, Notre Dame, Indiana. Mary W., is housekeeper for Father Kaul, and also teaches painting and similar branches in the Academy of the Sacred Heart. Elizabeth, now known as Sister Mary Stanislaus, of the Sisters of the Holy Cross, is the foundress and present Superioress of Sacred Heart Academy. Father Anthony is the youngest of the children.

The mother of this family, so remarkably blessed with religious vocations, is still living, although she has reached her ninety-first year. Since the death of her husband she has made her home with Father Kaul.

The subject of this life sketch received his first school training in the country school near Adamstown. On the removal of the family to Reading he attended the parochial school of St. Peter's Church. In September, 1862, he entered St. Charles Preparatory Seminary, at Glen Riddle, Pa.; at that time this institution was under the direction of the late Bishop Shanahan.





SILVER JUBILEE GROUP.

In 1865, after completing his classical course, he entered St. Charles Theological Seminary, at Eighteenth and Race streets, Philadelphia. On August 22d, 1869, together with the late Rev. Aloysius F. Kuhlman, of Lebanon, and the late Rev. Daniel Reilly, formerly assistant at St. Mary's Church, this city, he was ordained to the priesthood by Bishop Shanahan, in the Cathedral of Harrisburg. Father Kaul was the first to be ordained, and he is the first priest ordained in the Diocese. He was sent to St. Joseph's, this city, as assistant of the late Rev. Francis L. Neufeld, on September 24th, 1869. When it was decided, in the spring of 1870, to organize the new parish of St. Anthony's, in the eastern section of the city, the Very Rev. Administrator Keenan appointed Father Kaul to the charge.

In the summer of 1881, it was his privilege to take a trip to Europe. Together with his sister Mary, he traveled extensively in Ireland, Scotland, England, Germany, France and Italy. While in Rome he enjoyed the honor of an interview with Pope Leo XIII. from whom he received the papal blessing, with the privilege of conferring it upon his congregation on his return. In 1886, he made a second journey to Europe, passing most of his time in Germany.

Father Kaul is a member of the Bishops' Council and Chairman of the Diocesan School Board. He is also Dean of Lancaster and York counties, this title having been conferred upon him by Bishop McGovern, on June 27th, 1893.

On Wednesday, June 13th, 1894, the Feast of St. Anthony of Padua, he celebrated his Silver Jubilee. The twenty-fifth anniversary of his ordination to the holy priesthood did not really occur until August 22nd, but as he desired the pupils of Sacred Heart Academy to take part in the exercises, it was deemed advisable to have the celebration before their summer vacation. The day was observed as a great feast by the whole congregation—a dual feast, that of St. Anthony, the patron of their church, and the Silver Jubilee of their beloved pastor. Among the many clergymen that were present to attend the exercises and to extend their best wishes and congratulations to Father

Kaul on this his day of jubilee was Bishop McGovern, of Harrisburg.

The first exercises of the celebration took place on the afternoon of the previous Sunday, when the members of the Sodality of the Holy Angels presented their beloved pastor a set of silver knives, forks and spoons. The presentation address was made by Master Edward Bentz. Father Kaul responded with a few suitable words. On Tuesday evening, the eve of the feast, the Alumnæ of the Academy of the Sacred Heart offered, as their gift, two handsome silver vases, and the members of the Sodality of the Blessed Virgin Mary presented a beautiful silver tea set, the Rev. Father Sass, the assistant of Father Kaul, making the presentation speech. On the same evening the members of the Altar Society presented him a purse.

At 9:30 o'clock, on the morning of the Jubilee, all the visiting clergy gathered at the rectory and moved in procession to the church, escorted by the Knights of St. John and Burger's military band. On the arrival of the procession in the church, Solemn High Mass of Thanksgiving was sung by Father Kaul, assisted by the Rev. James Huber, of Danville, who was formerly a boy of the parish, as Deacon; the Rev. S. M. Wiest, of Elizabethtown, as Sub-deacon, and the Rev. James Sass as Master of Ceremonies. The Rt. Rev. Thomas McGovern, D. D., presided, with the Very Rev. Adam Christ, V. F., of Lebanon, and the Rev. Julius C. Foin, of Hanover, as Deacons of Honor. During the services the Bishop gave an address in English, and Father Christ delivered a splendid eulogium on the Very Rev. Pastor of St. Anthony's. As Father Christ was formerly assistant of Father Kaul and has ever since been a very intimate friend, he spoke from personal experience. "Conformity to the will of God and devotion to Our Blessed Lady and St. Anthony," said he, "were ever his (Father Kaul's) chief themes." The choir, assisted by Burger's orchestra, sang Farmer's Mass.

After the services in the church, the aged mother of Father

Kaul entertained the clergy with a banquet, served in one of the halls at Sacred Heart Academy. The banquet hall was a perfect bower of flowers, plants and flowing drapery. The banquet table was arranged in the form of a cross, and presented an artistic appearance.

In the afternoon an entertainment of music, addresses and recitations was given in Fulton Opera House by the pupils and Alumnæ of Sacred Heart Academy and the children of the parochial school. The following was the programme:

PART I.

Jubilee March, Op. 20, J. L. Nicode
(Four pianos, eight performers.)

Misses B. Manley, A. Kepperling, V. Boll, G. Russ, E. Kolp, T. McNamee, C. Gershel and F. Ostheim.

Jubilee Chorus, J. Wiegand.

Address, Miss Virginia Boll.

Rhapsodie Hongrois, 2, F. Liszt.
(Four pianos, eight performers.)

Misses K. Leisz, B. Amer, M. Kremp, E. Russ, K. Quinn, A. Schuler, L. Fyan and L. Hoelle.

Drill "Feast of Roses," Juniors.

"Festgruss," Master J. Drachbar.
(Attended by twenty-five little boys.)

Son Geloso del zefiro errante, duetto, "La Sonambula," . M. Bellini.
Misses K. Leisz and L. Fyan.

Alumnæ Congratulations, . . Mary McDonough Ryan, Class '88.

"Mystical Gifts,"
"Spirit of Music," C. Gershel; "Spirit of Flowers," B. Mayer;
"Spirit of Prayer," B. Manley; "Spirit of Gratitude," J. Laird;
"Spirit of Poetry," A. Best; "Spirit of Jubilee," C. Gansman;
"Guardian Angel," V. Boll.

Fantasie, Op. 15, F. Schubert.
(Four pianos.)

Misses L. Fyan, L. Hoelle, K. Leisz and B. Amer.

Recitation, Miss M. Mort.

"Jubilee Greeting," Miss L. Steinwandel.
(Attended by twenty-five little girls.)

PART II.

- Grand Overture,
 (Four pianos, twelve performers.)
 Misses B. Mayer, J. Laird, E. Stahl, A. Heckman, B. Clark, M.
 Dosch, M. McMullen, M. Howlett, L. Wagner, G. Metzger
 and E. and A. Brown.
- Canto and Chorus, "Kriegstrommpeten ershallen, Robert,"
 Meyerbeer.
 "Bonheur Personnifie," French Class.
- Song and Drill, St. Anthony's Boys.
- "Past, Present and Future,"
 Misses B. Knapp, L. Henrich, S. Sekinger, L. Long and L.
 Steinwandel.
- Overture to "Zamba," De Harport.
 (Mandolins and guitars.)
- First mandolin—Misses B. Amer, E. Shertzer, A. Kremp, J. Bube,
 A. Best, M. Horne, E. Warfel and A. Heckman; second man-
 dolin—Misses E. Amer, E. Hoover, A. Martin, M. Hiestand,
 M. Bard, C. Gansman and E. Stiffel; guitars—Misses L.
 Strahan, L. Best, M. McMullen, B. Eshleman, M. Howlett,
 L. Goll, E. Miller, B. Mayer, E. Bolenius, A. Hiestand, M.
 Welchans, M. Miller, A. Goble and E. Musser.
- Pantomime, "Angels of Buena Vista," Elocution Class.
- "Record of the Years," Girls of St. Anthony's.
- "Umsonst Mein Hoffen," Scene and act.
- "Robert Le Diable," Meyerbeer.
 Misses V. Boll, E. Kolp, J. Stewart, B. Mayer, J. Laird, E. Book-
 myer and A. Lederman.
- Jubilee Poem, Miss Adele Best.
- Concerto I., Op. 1, Beethoven.
 (Four pianos.)
 Misses L. Hoelle, B. Amer, G. Russ and V. Boll.
- Te Deum.

The following are the "Alumnae Congratulations," by Mary
 McDonough Ryan, Class '88:

Sacerdos—Aeternum !

Chanted through life, from day of ordination,
For twenty-five years it was ever sung,
And again for this coronation.

Jubilee of Heaven !

Floating from earth's dark valley to heaven's height,
Where waits the guerdon to love's labor given !
Hero ! 'Tis thine by right.

A Feast ! a dual Feast !

St. Anthony's, and a Silver Jubilee !
Greetings come from the West and the East,
From the North and the South, Father, for thee.

Jubilee of '94.

Like happy children, 'round the Father we assemble,
Thanking God we're home once more,
And the heart with joy doth tremble.

Sing on, ye birds, sing on !

Bright little warblers, so happy and free,
Pour forth your notes of sweetest song
For the Silver Jubilee.

Flowers ! Angels of the Earth !

Cast out your sweetest fragrance far and wide ;
You, too, must share the joy and mirth ;
You must not stand aside.

Long life and Heaven's treasure,

We wish you, kind Father on this Festal day ;
Joy, contentment, peace without measure—
God's gifts ! They brighten the way.

Graduates of former days,

Come home to-day, dear Father, to greet thee,
And hope to greet thee, by God's good grace,
Upon thy Golden Jubilee.

The following is the "Festgruss" by Master J. Drachbar,
attended by twenty-five little boys:

Hochwürdiger Vater Kaul !

Willkommen uns, O, Tag der Freude !

Willkommen, längst ersehntes Fest !

Oft grüssten wir dich von der Weite,

Sei denn gefeiert heut auf's Best.

Was feierst du denn, frag ich, heute,

Sankt Antonius Gemeinde, für ein Fest ?

Es strahlen Antlitze, voll Freude,

Die der Bewohner, wie der Gäst.

O sage uns, doch die Bedeutung,

Sankt Antonius Gemeinde, sage an,

Wozu doch all die Vorbereitung ?

Zu wessen Ehr' ist dies gethan ?

O sagt es uns, ihr stillen Hallen !

Warum ihr heute so belebt ?

Was ist's, dass bei Bewohnern alle,

Das Herz wie in der Freude schwebt ?

Es ist bei uns heut Jubelfeier,

Es ist das silberne Jubelfest ;

Denn unser Vater gut und theuer,

Ist das fünfundzwanzigst Weihefest.

Ein Lebewohl, gab er dem Reize

Der Welt, und ihrer eitlen Pracht,

Und der Heiland hat mit seinem Kreuze,

Ihm ein Geschenk in Lieb vermacht.

Er trug's seither, und feiert heute,

Nun auch des Kreuzes Jubelfest ;

Denn kein andrer Vater reihte

Sich unserm Kreis ein, noch bis jetzt.

Ist das für uns nicht Grund zur Freude,

Sollt das so stumm verklungen sein ?

Nein, wie zu Haus, so in der Weite,

Muss heute ein grosser Festtag sein !

Heut muss es durch die Wolken dringen,
 Wenn wir das Festlied stimmen an,
 Um Gott den grössten Dank zu bringen
 Für Alles, was Er uns gethan.

So lass Dich denn, von uns begrüßen,
 O hochbeglückter, Vater Kaul,
 Lass uns' re Freude sich ergiessen,
 So ganz vor Dir, O Jubelar.

Es lebe hoch, der Jubel Vater !
 Er lebe, lebe, dreimal hoch !
 Von Gott gestellt an's Steuerruder,
 Führt ihn uns viele Jahre noch.

Dem Herrn, dem er längst sich weihte,
 Verleih ihm neue Gnade heute ;
 O, stärke ihn zum Kampf im Streite,
 Doch wie hie her, so jederzeit.

Wenn für die zugedachte Krone,
 Er dann das letzte Roeslein brach,
 Im Hinblick auf versproch'nem Lohne,
 Nicht scheuend, wie der Dorn auch stach.

Das wir vereint empor heut senden,
 An unserm Vater Jubelfest,
 Vereine, wenn auch wir vollenden
 Den Lauf, uns All als Hochzeitgäst.

Dort, in dem ewigen Hochzeitstaat,
 Dass wir durch alle Ewigkeit,
 Theilnehmen an dem Liebesmale,
 Das Du den Deinen hast bereit.

—*Von den Kindern der Sankt Antonius Schule.*

The following is the "Jubilee Greeting," by Miss L. Steinwandel, attended by twenty-five little girls:

'Tis meet that the spirit of gladness
 Should fill us with peace and with joy,
 For we all love the Feast of St. Anthony,
 'Tis dear to each girl and each boy.

But this year a new joy is added ;
We're happy as happy can be,
Because 'tis the year that announces,
Dear Father, your glad jubilee !

Our parents and teachers have told us
The story that makes up your life,
The earnest and faithful endeavor
To conquer all foes in the strife.

Beneath the bright cross-broidered banner,
That blessed and powerful sign,
You offer each day in oblation
The consecrate chalice of wine.

The days have gone by, till their number,
Much more than our short span of years,
And down thro' the past's varied vista,
Like sunshine thro' cloud mists of tears,

We see how the burdens have gathered,
How decades of toil and of care
Have held you as 'twere in close bondage,
Which only found respite in prayer.

And now, dearest Father, we offer
Our loving allegiance, sincere,
And promise to ask Heaven's blessing
On you in the Jubilee Year.

We know that we're only just children,
And not full of wisdom, but then
Our Savior was fond of the children,
When here upon earth among men.

We'll ask Heaven to hear our petition,
And listen to us when we say
"Oh ! bless our well beloved pastor,
For whom we most earnestly pray."

And with our good wishes, dear Father,
On this your glad Jubilee,

We'd pray that they'd make you a Bishop,
But that wouldn't do, for you see

They'd take you away from St. Anthony's,
Then what would your poor children say?
So we'll offer our prayers that you'll be here
For many returns of the day.

Please accept, dearest Father, the greetings
We lovingly now offer you,
From hearts that are loyal and grateful
From hearts to you are most true.

The following is the "Jubilee Poem," by Miss Virginia Boll :

A Silver Jubilee, what notes of praise
Those happy words proclaim this day of days,
As youthful hearts in tender grateful love,
Look up in prayer to blessed realms above ;
For there we find the motive and the power
That claimed your life in youth's fair glowing hour,
That bade you turn from earth your spirit eyes
To where a cross against the azure skies
Shone golden bright as did the cross of old,
To Constantine ; and those same words were scrolled
Which he beheld amid the battle's din.
This sacred sign shall for the conquest win !"
Then lo ! you heard the whispered voice divine,
" My life I gave for thee, wilt give me thine ?"
In answer swift you joined the zealous band
Of souls, who at God's sacred altar stand,

Where all these years your hands have offered up
The sacred bread, the sacrificial cup.
Those precious years, ah ! who shall tell their worth ?
Their records are of Heaven and not of earth ;
To-day we see those five and twenty years
O'er arched by rainbow, seen thro' mists of tears ;
And thoughts of sorrows that now fain would rise
Are lost in memories of the sacrifice

That unto earth its joys and peace have given,
 The sacrifice that makes earth a heaven !
 That offering has found acceptance sweet ;
 Congratulations then are truly meet ;
 From far and near the prayer of praise ascends
 From faithful children and from old-time friends,
 That all your future life may be
 In God's sweet grace a holy jubilee,
 And may the joys you cast in other ways
 Their radiance shed on all your coming days.
 The years that are not yet may have in store
 Strange weavings in life's web, but days of yore
 Will throw in bright-hued memories colors rare
 O'er sombre shades and make e'en darkness fair.
 For this our grateful hearts to God we raise
 In thanks that He has willed our youthful days
 Should be so blessed, dear Father, in your love,
 And turned by you from earth to things above.
 Oh ! may your strength, your courage never fail,
 That when Death whispers to your soul, "All hail,
 From earthly bondage now thy life is free"—
 Then may you find eternal jubilee !

The following beautiful poem in German was composed and read during the festivities by the Rev. C. A. Schlueter, an intimate friend of Father Kaul.

Gefeiert ward's vor fünfundzwanzig Jahren,
 Als Deines Lebens gold'ne Mitte war :
 Nach heil'gem Streben, Mühen und Gefahren
 Da tratest Du zum Bischof am Altar,
 Der seine Hände auf das Haupt Dir drückte
 Und Dich mit Christi Priesterthume schmückte.

Viel' And're hatten wohl mit Dir begonnen
 Den edlen Lauf, doch blieben sie zurück.
 Ihr schöner Lebenstraum war bald verronnen—
 Vergeb'ne Müh'n, und ein verlор'nes Glück—
 Dich hat der Herr mit Muth und Kraft gestählet,
 Und Seinen Priestern wardst Du zugezählet.

Bedenk' es wohl, wie hoch er Dich erhoben !

Vor vielen Tausend wurdest Du erwählt
Zu solcher Lieb', zu solchem süssen Loben—

Wie hat sich Dir des Heiland's Herz vermählt !
Maria sprach, da wollte Gott Ihn senden—

Du sprichst, und Jesus ruht auf Deinen Händen !

Dass Gott dem ganzen Menschevolk genade

Viel tausendmal hast Du ihn dargebracht,

Dass Er behüte Seiner Heerde Pfade,

Dass Er erleuchte Sünder in der Nacht.

Viel tausendmal hast Du Ihn hingegeben

Als Seelenbrod und Pfand zum ew'gen Leben.

Du bist gestellt ein Leuchter und ein Lehrer,

Und trāgst die Schlüssel zu des Himmels Schloss,

Versöhnst die Sünder, bist des Heiles Mehrer,

Dass einst Dein Volk mög' ruh'n in Gottes Schooss.

Du Licht und Freud' und Lust der lieben Kleinen,

Du Hülff' und Trost der Armen, die da weinen !

Nicht jedem ward ein langes Glück beschieden,

Oft welkte früh des Priesters Lebensblum'

Manch junges Herz—sie mögen ruh'n in Frieden—

Nach kurzem Dienst in Gottes Heiligthum ;

Dir gab der Herr die schöne Zahl von Yahren

Und war Dein Schutz in Nöthen und Gefahren.

Wir danken Gott und wollen heut' Ihn bitten,

Dass er Dich fürder schütze, Jubilar !

Du mögest einst in Deiner Brüder Mitten

Noch feiern fünfzig, feiern sechszig Jahr.

Dann rufe Christus Dich zum ew'gen Lohne,

Sieh' all' Dein Volk bei Dir an Gottes Throne.

On the day following that of the Jubilee, the Alumnae of the Academy of the Sacred Heart had their annual banquet, at which Father Kaul was the guest of honor. He was congratulated with the following address, by Mrs. Mary McDonough Ryan, class '88:

"The Future! What will it bring?" Words uttered many times by one and all the day our beloved Alma Mater sent us forth to fight our battle unaided by her tender care. "What shall be revealed when the mystic veil shall be drawn aside by the never staying hand of Time? When shall we meet again? Shall it be for joy or for sorrow?" To-day, for the first time in years, we join hands once more in loving companionship. Joy, unbounded joy has brought us home—home, sweet home.

What child after years of absence does not eagerly and with beating heart list to the summons home for a family reunion? How gladly and anxiously she awaits the moment that unites all the loved ones. We are children once more. Children of "Sacred Heart" forever. A summons came to us calling us home. The occasion was one of greatest joy, our Father's Silver Jubilee. The days passed not quickly enough for us, so anxious were we to be in our childhood's home once more, in the midst of those we loved in days gone by. 'Tis a day of rejoicing, our Father's Feast. Ah! Feast only? No, 'tis more. 'Tis a dual feast, St. Anthony's Day and Father Anthony's Silver Jubilee.

Silver Jubilee! Twenty-five years ago a young and happy student received from the Bishop's hand the sacerdotal crown; to-day that crown is replaced by one of brightest silver. Ah, glorious morn! Thrice blessed day! All nature is clothed in her most gorgeous attire; birds sing their sweetest; the flowers, humble messengers of love and devotion, are more beautiful and fragrant, thus adding to the Festa! Twenty-five years a priest! God's faithful friend and humble servant! Twenty-five gems, such as earth cannot give, for years of earnest toil!

When we look back o'er "The Past," o'er the years that are gone, years that we spent 'neath our kind Father's watchful eye and remember the many words of kindly advice so graciously given, does not the heart sigh and wish those days could still be called "The Present." How often those words come home to us now! Then we could not understand. Is it thus to-day? Ah, no! The meaning is clear. "Safeguard

for the 'Future!'" In teaching our little ones, how oft we think of home! 'Twas thus *we* were taught.

Of our number some are here, some are there, some have gone before us, and to-day send down their greetings on the wings of Angels of Love. Some, in their convent homes, kneel with us in spirit before the shrine, and together our thanksgiving ascends, rising higher and higher until mingling with the incense of those who are of earth no more, it rises like a mighty cloud to the feet of Him whose devoted one we honor to-day and to whom we offer our deep and lasting gratitude. Dear Father, on and on for years to come, may your life continue in unison with all that is good and holy, still closely identified with dear "Sacred Heart," still vigorous, healthful and happy, honored and blessed till the dawn of your Golden Jubilee.

But hark! A sound! So sweet, so low! So enchanting! Nearer it comes and nearer. Hark! List! Angel voices! E'en they rejoice! They bring their greeting. Oh, so sweet! Louder and louder as each year advances, and to-day it bursts forth in one grand chorus. Alleluia! Evivva! Alleluia!"

The exercises of the celebration ended on Thursday evening, the day following that of the Jubilee, when the gentlemen of the parish presented their pastor with a well-filled purse. Mr. Joseph L. Baumann made the presentation speech, to which Father Kaul responded with a suitable address.

In Father Kaul the church possesses a conscientious, zealous and effective servant; the State a useful, high-minded citizen; and society a genial, warm-hearted member. All with whom he comes in contact, whatever their belief, station, age or condition, experience the charm of his geniality, the warmth of his heart, the cordiality of his manner and the sweetness of his disposition. His great popularity among the clergy and laity was attested by the immense throngs that crowded about him to wish him happiness on the occasion of his Silver Jubilee.

Sacred Heart Academy, Lancaster, Pa.

On the 18th of next June the Sisters of the Holy Cross will terminate their twenty-first year of labor in Sacred Heart Academy. From a small school of music, this institution has developed year by year until at present Lancaster can boast of it as an institution for girls and young ladies—from the pretty child to the grown woman—with no superior in the country. For twenty-one years the Sisters have labored to perfect their Academy. Year by year, as necessity demanded, they have added to the faculty gifted Sisters of the order, constantly guided by Sister M. Stanislaus, a sister of Father Kaul, and a Superioress of consummate executive skill. At present the teaching corps is proficient in every department of Literature, Science and Art.

It was on August 29th, 1873, that the stewardess of the order, Mother Augusta, at present Mother General, and Sister M. Stanislaus arrived in Lancaster. On the following Wednesday Sister M. Gertrude, Sister M. De Victorie and a postulant arrived, and on Monday, September 10th, they took charge of St. Anthony's parochial school. At the same time Sister Stanislaus opened a music class in Sacred Heart Academy, at 518 East Orange street, opposite the church. The first commencement of the institution, together with that of the parochial school, was held in June, 1874, in the new church, which at that time was not quite completed.

It was soon discovered that the building first chosen was entirely too small to accommodate the increasing number of pupils. Accordingly, in the vacation of 1874, a larger building with extensive grounds at 416 East King street was rented for the Sisters and boarders.

On the 7th of May, 1876, the site of the present magnificent Academy building, at the corner of Orange and Ann streets, immediately opposite the church, was bought from Patrick Kelly for the sum of \$4,300. The erection of the building was begun at once, the corner-stone being laid in



SACRED HEART ACADEMY.



August of the same year. When spring set in the building was completed at a cost of \$30,000. On Easter Monday, April 2d, 1877, the Sisters and boarders took possession. In the spring of 1880, the Academy was chartered. Since then have graduated the following ladies :

IN THE ACADEMICAL COURSE.

Mrs. Cecilia Hepting McGrann,	Lancaster, Pa.
Miss Ida Youtz,	Speedwell, Pa.
Miss Bertha Amer,	Lancaster, Pa.
Mrs. T. O'Connell,	White Mills, Pa.
Miss Margaret Slaymaker,	Lancaster, Pa.
Miss Anna Groth,	New York.
Miss Mary E. Kremp,	Reading, Pa.
Miss Emilie Grimm,	Philadelphia, Pa.
Mrs. Mary McDonough Ryan,	Reading, Pa.
Miss Nellie Harvey,	Philadelphia, Pa.
Mrs. Florence Herr Apple,	Lancaster, Pa.
Miss Minnie Mort,	Philadelphia, Pa.
Miss Mary E. Welchans,	Lancaster, Pa.
Miss Lena Fyan,	Bedford, Pa.
Miss Mary Sheaffer,	Carlisle, Pa.
Miss George Sheaffer,	Carlisle, Pa.
Miss Henrietta Bradley,	Pittsburgh, Pa.

VOCAL MUSIC.

Mrs. Charity Murray Loechel,	Philadelphia, Pa.
Mrs. Mary Callahan Donohue,	Philadelphia, Pa.
Mrs. Mary Phepoe O'Sullivan,	Gloucester, N. J.
Miss Mary Gorman,	Gloucester, N. J.
Miss Catharine Leisz,	New York.
Miss Lena Fyan,	Bedford, Pa.

INSTRUMENTAL MUSIC AND HARMONY.

Mrs. Catharine Kennard Bollman,	Baltimore, Md.
Miss Catharine Diller,	Lancaster, Pa.
Miss Ida Youtz,	Speedwell, Pa.
Mrs. Mary Phepoe O'Sullivan,	Gloucester, N. J.
Mrs. Mary Callahan Donohue,	Gloucester, N. J.

Miss Mary Gorman,	Gloucester, N. J.
Miss Mary Kirby (at present a Sister of the Holy Cross),	Harrisburg, Pa.
Mrs. Clara Schaubel Burger,	Philadelphia, Pa.
Miss Bertha Amer,	Lancaster, Pa.
Miss Catharine Quinn,	Philadelphia, Pa.
Miss Catharine Leisz,	New York.
Miss Helen Russ,	Harrisburg, Pa.
Miss Annie Shuler,	Columbia, Pa.
Miss Mary E. Kremp,	Reading, Pa.
Miss Emilie Grimm,	Philadelphia, Pa.
Miss Lena Fyan,	Bedford, Pa.
Miss Elizabeth Hoelle,	Lancaster, Pa.
Miss Virginia Boll,	York, Pa.
Miss Mary E. Tomes,	York, Pa.

MANDOLIN.

Miss Bertha Amer,	Lancaster, Pa.
Miss Anna N. Best,	Lancaster, Pa.
Miss Alice Martin,	Lancaster, Pa.

GUITAR.

Miss Lola Strahan,	Lancaster, Pa.
Miss Lillian Best,	Lancaster, Pa.

Situated in a retired portion of the proverbially healthy city of Lancaster, and at the same time only five minutes ride from the Pennsylvania railroad and Reading depots; from its location receiving the pure air of the surrounding country and affording every facility for outdoor exercise, this institution offers particular advantages to young ladies who wish to receive a solid and refined education, without any sacrifice of health. The building is in the latest style and is equipped with all modern improvements, steam heating, etc. The halls and dormitories are spacious and commodious, well lighted and ventilated. The surrounding grounds are carpeted with luxuriant grass, interspersed with beds of rare and beautiful flowers. Everything about the place betokens a love and culture of the chaste and æsthetic.

The tender children and innocent maidens entrusted to the care of the gentle Sisters lead a happy, unruffled life. In the midst of a busy world they live within the secluded walls of their loved convent school, surrounded by noble examples of self-denying, patient, earnest women, and everything that will mould their hearts and characters to a love of the true, the good and the beautiful. The womanly virtues which are daily held up to their notice must necessarily excite their appreciation and admiration, and in time will solicit their imitation. Within these bright walls principles for intelligent decision are instilled; habits of conduct are made easy, almost intuitive; the selection of paths that may lead from evil when temptation besets them are formed and strengthened. Every opportunity is granted the pupils for perfecting themselves for high and noble destinies, for the most sublime vocation to which they may be called in life.

A ramble through the halls and rooms can give us some idea of its admirable appointments, as well as an insight into the interior work and daily routine of life. There is a scrupulous neatness and orderly arrangement that are characteristic and must bear fruit in future home life. The course of studies embraces the various branches of an elementary training, together with those which constitute the higher departments of a finished education, not losing sight of domestic economy, in which practical lessons are given, nor are the higher accomplishments in the fine arts overlooked. Music is taught on the plan of the best conservatories of Europe, with the most exact and conscientious attention. Private vocal lessons are taught according to the best masters. Besides instrumental and private vocal instructions, pupils will be taught in class theory and principles of teaching without extra charge. Class-singing, perspective drawing and every variety of plain and fancy needlework, including gold embroidering, taught to all pupils free of extra charge.

The music department is well provided with a number of pianos, violins, mandolins and guitars, with practicing rooms

to accommodate the large classes in vocal and instrumental studies.

Particular attention is paid to painting in oil and crayon. One might linger for a day in the studio of the young artists. Strewn on the tables and suspended on the walls in profusion of variety and number, that betoken the presence of talent, are samples of their work. Pretty, tasteful pieces, from brush and pencil, of careful and delicate hands, from the simple lines, curves and shaded spheres to the beautiful flower pictures with exquisite tracery, shading and coloring, landscapes and sketches, culminating in studies from casts and portrait painting in oil, water color and crayon, are seen everywhere. An annual art exhibition given in the rooms of the Academy, during the few days preceding each Commencement, exhibits to the friends of the institution the progressive studies of the pupils, and illustrates the truth that the true artist is evidently the genius in the department where love for the beautiful in this form is developed. The pupils of Sacred Heart Academy are trained through elementary principles in art, hence are not mere imitators and feeble copyists.

The little chapel situated on the eastern side of the second floor is a perfect gem. On entering one feels sure of standing on holy ground, with such surroundings—in the spot, where grateful hearts pour forth their complaints or joyfully give thanks for benefits from above; where innocent children send forth their daily invocations, and fair maidens and holy women meditate and offer up their prayers like sweet incense for the happiness of their friends and the peace and perfection of men.

The Sisters of the Holy Cross are well known for the beneficent influence that they exercise over those in their charge, and which but few can resist. At first sight their plain black habit, relieved only by the white head-dress and heart-shaped collars, may seem monotonous and to detract from womanly grace and loveliness. But once the soul is seen in the face and eyes, there is felt that spiritual charm which is never re-





INTERIOR OF CHAPEL IN SACRED HEART ACADEMY.

vealed by the fashionably dressed and attractive woman of the world. There is seen in those countenances the peaceful rest and content that is only created, perfected and refined by prayer and meditation; there is seen the heavenly resignation that is to be found only among those called to this high and noble vocation; there is seen the complacency that arises from the consciousness of having given fresh warm hearts as their first offering to the Lord. There are faces innumerable among these venerable Sisters that a Raphael or a Correggio could have chosen as models for the faces of their Madonnas. As educators this order is without an equal in this country. From the Atlantic to the Pacific convents and schools innumerable are under their charge.

Parents and guardians may rest assured that every necessary attention is paid to the comfort of the pupils by the Sisters of Sacred Heart Academy, while the utmost care is taken to nourish in their minds those principles of virtue and religion which alone can make education profitable. At the same time difference of creed is not regarded in the admission of pupils who are willing to conform to the general regulations. Non-Catholics receive the same maternal care, the same individual attention in their studies, and share in the same privileges as Catholic pupils.

The Proposed St. Anthony's Catholic Institute.

The wants of an institute or lyceum specially adapted to the needs of Catholic young men has long been felt in this city. To supply this want, Father Kaul is about to found "St. Anthony's Catholic Institute," on the same principle as that of the De Sales, Philopatrian and other Institutes throughout this country. Its ultimate end and object will be to afford to Catholic gentlemen the advantages of union and organization in their efforts to maintain the integrity of their faith in its relation to social, moral and intellectual culture. To diffuse a sound and thoroughly Catholic literature in our city, there will be attached a fine library in the German and English lan-

guages, comprising works of fiction, biography, history, etc., by standard authors.

Under date of April 26th, 1894, with the object of soliciting the assistance of all Lancaster Catholics in this worthy cause, Father Kaul published the following circular :

To Whom it May Concern :

At a meeting of several Catholic citizens, held at the parochial residence of St. Anthony's Church, the *project* of founding and establishing a CATHOLIC INSTITUTE, or Lyceum, in the city of Lancaster, Pa., was discussed and most heartily and substantially approved. The *proposition* to unite the same with the new St. Anthony's Parochial School building was accepted upon the plan suggested by the Very Rev. A. F. Kaul, Rector of St. Anthony's Church, namely, that the basement of said building would be set apart for the Gymnasium ; the first floor to be used as School Rooms ; the second floor as Library and Reading Rooms, and the third floor as a Hall for Meetings, Lectures and Debates, and so arranged that access can be had to a floor without interfering with the other. It was also decided that any person who contributes \$500.00, or more, should be known as one of the FOUNDERS of said Catholic Institute, and their names should be engraved upon a bronze or marble tablet, which is to be placed in the wall of said building as a Memorial.

Anyone not wishing to become a Founder can subscribe and contribute any amount they may feel inclined, and their names will be preserved in the records of said Institute.

The objects of such an institute are many and are obvious to every reflecting mind, but the main object of the Institute is to furnish the youth with innocent and enjoyable amusements, good and edifying companionship and instructive literature, for what is more necessary than innocent recreation of mind and body, which games, vocal and instrumental music will afford, as "All work and no play makes Jack a dull boy!"

An institute will furthermore afford its members many opportunities to while away a spare hour pleasantly in the com-

pany of those whose lives are irreproachable, and thereby save the young from evil companions, for man is unconsciously influenced by and imitates those with whom he associates, hence the saying, "A man is known by the company he keeps," and the Apostle says, "Evil companions corrupt good morals."

Again, men who frequently mingle with others in social intercourse soon lose the awkwardness of manner, the abruptness of speech, the obstinacy of opinion, and become able to discuss social, political and religious topics without giving offence. This commingling socially with others not only refines men, but also educates and develops their faculties and adds to their store of information. It enables men to enlarge their vocabulary and to acquire a fluency of speech. By means of this intercourse many, who have not had the advantages of book learning, have acquired a facility and elegance of speech to which even learned bookworms are strangers. Intellectual intercourse destroys self-conceit and narrow-mindedness, because it shows how vast is the range of knowledge, how numberless are the subjects that are to be investigated, and how limited is the information which we possess, whilst that of others is fuller and more exact; thus it begets a diffidence in ourselves and a respect for others; it broadens and deepens our views; it renders our knowledge more complete and correct, and gives us a better insight into things by studying them conjointly with others.

The untold benefits and innumerable advantages which will be derived from a well and strictly organized institute, by our citizens, and particularly by our young folks, must then be apparent to all.

Let, therefore, your generosity prompt you to aid this grand cause and noble undertaking by remitting your contribution to the undersigned, who will be your grateful friend in Christ.

ANTHONY F. KAUL, V. F.,

Rector of St. Anthony's Church.

LANCASTER, PA., April 26th, 1894.

This combined school house and institute building is to be erected on the plot of ground between the church and present rectory. The fair, to be opened on April 20th of this year and to continue for ten consecutive days, is intended as a benefit for this worthy cause. The erection of the building is to begin in the summer.



Summary of Total Income of St. Anthony's Church, from 1870, to January 1st, 1895.

To cash, first collection from St. Anthony's congregation,	\$5,552.30
To cash, first collection from St. Mary's congregation,	3,952.20
To cash, first collection from St. Joseph's congregation,	2,154.35
To cash, from citizens of Lancaster,	1,035.40
" " Collections at corner-stone laying and dedication,	726.75
To cash, collections for Rector's salary, 1870-75,	1,539.00
" " Collection for new organ,	993.37
" " Collections for special purposes,	906.47
" " Fairs, excursions, picnics, festivals, concerts, etc.,	20,873.45
To cash, from Debt Funds,	14,578.50
" " from Saving Fund,	1,035.00
" " from Altar and other Societies,	4,945.09
" " Donations for candles, net,	443.56
" " Pew rent from pew holders,	31,512.00
" " Pew rent from single seats,	1,628.65
" " Monthly collections since 1878,	9,086.77
" " Easter, Pentecost and Christmas since '78,	4,002.74
To cash, penny or Sunday collections,	8,483.02
" " Cemetery,	3,664.00
" " from Fleishman and Hausner properties,	1,547.00
" " Tuition from parochial school from 1873 to 1895,	6,116.17
To cash, collections for outside purposes, Seminary, etc.,	2,222.16
To cash, contributions, donations, etc.,	21,863.80
" " Due the new Parochial School and Institute building,	841.37
To cash, loans,	3,000.00
Total receipts,	<u>\$152,714.92</u>

Summary of Total Expenses of St. Anthony's Church, from 1870, to January 1st, 1895.

By cash, for ground and expenses,	3,736.50
" " Excavating foundation,	775.00
" " Stone for foundation,	766.10
" " Stone masonry,	700.00
" " Bricks for church,	6,511.75
" " Brick masonry,	3,675.00
" " Slating,	1,801.08
" " Lumber for church,	7,863.93
" " Planing mill work,	6,526.99
" " Carpenter work,	7,400.50
" " Sandstone work,	1,736.22
" " Plastering,	1,296.13
" " Sand and lime,	2,128.09
" " Cast and wrought iron work,	1,653.42
" " Hardware,	2,016.00
" " Plumbing, gas fixtures and tin work,	2,664.06
" " Frescoing and painting,	4,615.94
" " Fitting up basement for parochial school,	1,129.66
" " Building and enlarging present rectory,	4,849.29
" " Furnishing rectory,	2,011.03
" " Interest on loans and discounts,	25,306.47
" " Insurance paid to January, 1895,	1,614.45
" " Coal for church to January, 1895,	1,398.04
" " Coal for rectory to January, 1895,	1,817.80
" " Gas for church to January, 1895,	721.40
" " Gas for rectory to January, 1895,	549.93
" " Cleaning church to January, 1895,	1,440.00
" " For two organs and choir expenses,	4,717.18
" " Cathedraticum, or Bishop's salary,	1,004.00
" " Salary of Rector and assistants,	19,142.00
" " Salary of sexton,	1,042.50
" " Salary of organists,	2,739.25
" " Salary to Sisters for Parochial School,	6,116.17

By cash, Repairing and improvements at church,	6,251.77
“ “ Repairing and improvements at Rectory,	881.18
“ “ Taxes,	225.95
“ “ Fleishman and Hausner properties, . .	2,143.05
“ “ Four bells and mountings,	1,064.76
“ “ Cemetery,	3,543.82
“ “ Expenses Altar and other Societies, . .	4,904.55
“ “ Paid collection for outside purposes, Semi- nary, etc.,	2,222.16
By cash, balance in Treasury January 1st, 1895, .	11.80
Total expenses,	<u>\$152,714.92</u>



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